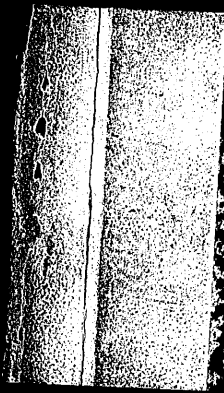


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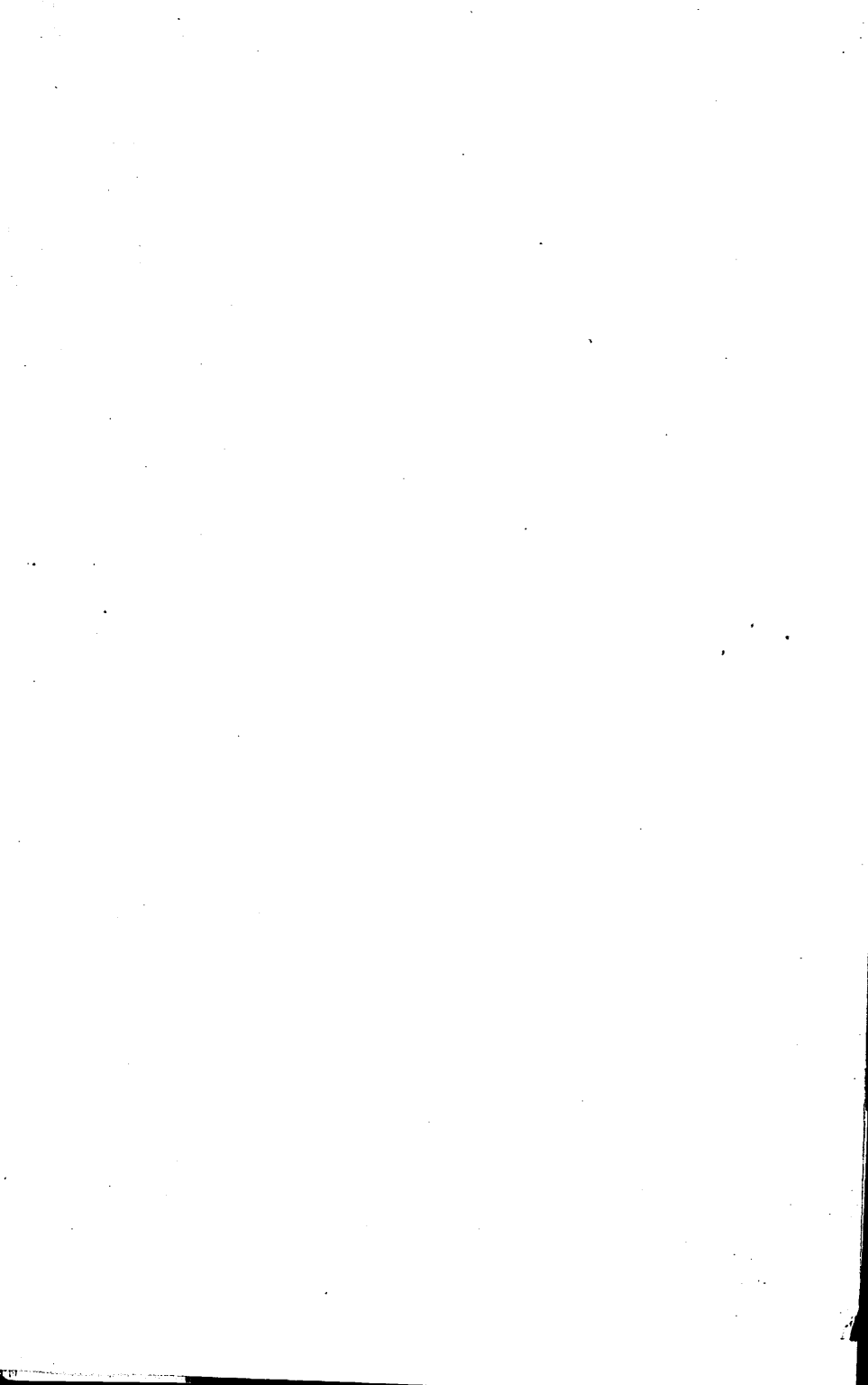
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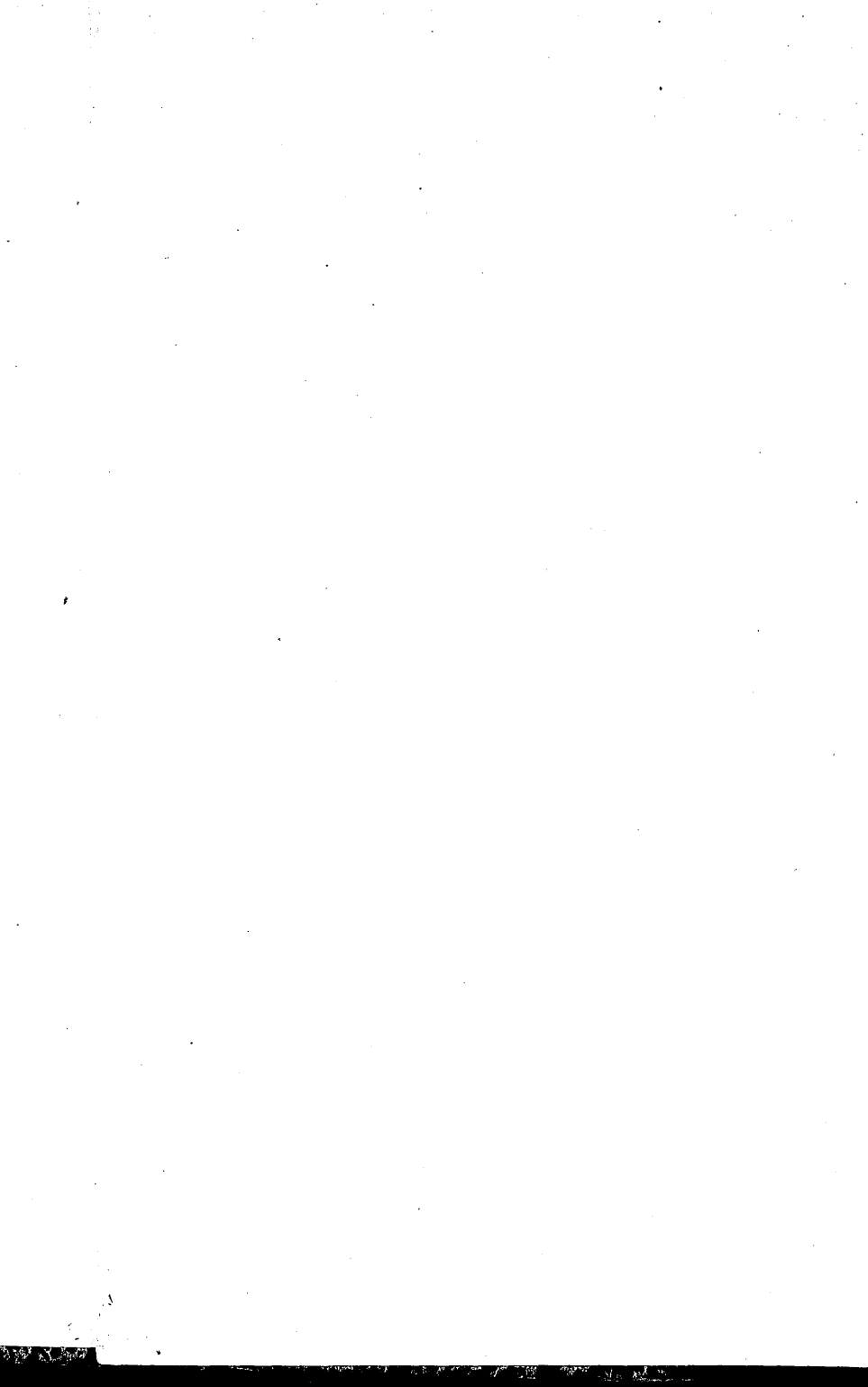
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Tatian's *Dia Tassarōn*,

... AND ...

THE MODERN CRITICS.

BY

THE REV. WILLIAM ELLIOTT,

Pastor of "The Evangelical Protestant Church," Plymouth;

AUTHOR OF "THE OLD THEOLOGY THE TRUE THEOLOGY;" "THE LORD'S-DAY OBLATION;"

"THE RE-UNIONISTS: THEIR PRINCIPLES AND AIMS;"

"GRACE REIGNING THROUGH RIGHTEOUSNESS;"

AND OTHER WORKS.

COMPILER OF "EVANGELICAL HYMNS IN THE VERY WORDS OF THE HYMN WRITERS."

"If any man **will** to do His will, he shall know of the doctrine!"
Jesus Christ, p. 120.

LONDON: J. E. HAWKINS & CO.,

17, PATERNOSTER ROW, E.C., AND 36, BAKER STREET, W.

GLASGOW: OFFICE OF "THE BULWARK," 12, ARGYLL ARCADE.

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TATIAN'S DIA TESSARON,

AND

The Modern Critics.

CHAPTER I.

CHRISTIAN EVIDENCES TO THE TIME OF TATIAN.

§ I. Christian Evidences—How not taught—How to teach them. § II. The Signs—Leslie's Four Rules—Monuments, Observances—Own Experience—Paley's Evidences—Proposition as to the Miraculous Facts. § III. As to the Historic and other Books. § IV. The Tubingen School—Attack on the Gospels, specially on John. § V. Answer—Date of John's Gospel—His Approbation of the three earlier Evangelists—Time needed to copy and circulate John's Gospel—Yet in very early times used in Christian Churches everywhere—Before A.D. 140, Justin Martyr—Eagerness of the early Christians to circulate copies and portions of the Word of God—Earliest of all known Versions, Syriac and Latin—Old readings—Lardner—Tregelles,—Eusebius on the successors of the Apostles from A.D. 98-117—Quadratus—Daughters of Philip—Two parts of their work: Preaching of the Word; Putting the book of the Gospels into the hands of converts—Lardner's conclusion to A.D. 112—Practice of public reading of Holy Scriptures in Early Churches—The Gospels read with the Prophets—Could these Churches and Pastors be deceived as to the Books and Authors?—Jewish custom of weekly Bible reading transmitted to and imitated by the Early Churches—The custom kept up—Augustine—The genuineness and integrity of the Gospels how proved—Advantages from this custom of weekly public reading—What Churches deserve praise for this?—"Whining" the Scriptures.

§ I. The Christian Evidences are not ordinarily presented in our day as they ought to be.

Facts are facts, and must be treated as facts, examined as facts, proved as facts, and rested on as facts.

At present **Fashion** rules everything, and the fashion in this matter is to teach the young novice to spin out of his own bowels, or out of the cold brain of his "Professor," a web of speculation and dubitation and rationalization. Not a few pursuing this

method go about delivering "Christian Evidence Lectures." They make, not loving, passionate believers in facts and texts and the God-man, but snobbish sceptics, supercilious explainers-away of the miracles of Christ, of His atoning death, and of the living voice of God speaking, in the written Book, and in the renewed human heart. Some of these men, and *women* also, become leaders in Christian societies and in the Press; some of them even get into some pulpits.

Is it any wonder that "the love of many is waxing cold"? and that "Evening Entertainments," "Musical Services," and carnal attractions are taking the place of the quiet, steady, loving instruction in God's Word, and of the "worship in spirit and in truth" in which our pious and heroic ancestors, Reformers and Puritans, found entire satisfaction and real strength?

§ II. The Signs. Leslie's Four Rules.

We must return to Leslie's *Short and Easy Method with the Deists*, and to Paley's *Christian Evidences*. We shall then, with God's blessing, have a succession, not of lispers and doubters and mutterers, but of fearless proclaimers of facts. And all the things which we, as Christian ministers, have to utter or treat about are **FACTS**. Men by believing them do not make them to be facts; men rejecting them do not cause them to cease to be **facts**. They are **FACTS**, whether they believe them or do not believe them. So is SIN a fact; so is Hell a fact.

The Method I take, says *Leslie*, is this, *First*, to lay down such rules as to the **matters of fact in general**, that where they all meet such matters of fact **cannot be false**; and then, *secondly*, to show that all these rules do meet in the matters of fact of Moses and of Christ, and that they do not meet in the matters of fact of Mahomet, of the heathen deities, or can possibly meet in any imposture whatsoever.

The Rules are these: 1st, That the matter of fact be such that **men's outward senses**, their eyes and ears, **may be judges of it**; 2nd, That it be **done publicly** in the face of the world, of enemies as well as friends; 3rd, That not only **public monuments** be kept up, in memory of it, but some **outward actions or observances** be kept up in memory of it; 4th, That such monuments, and such actions or observances be instituted, and do **commence from the time that the matter of fact was done**.

The two first rules make it impossible for any such matter of fact to be imposed upon them **at the time** when such

matter of fact was said to be done; because every man's eyes and senses would contradict it: the latter two secure the men of every succeeding age; because every man could say, What and where are **the monuments** of which you speak? and what are **the observances** in which our Fathers were trained, and in which they trained us? and in which we, from our infancy, have been accustomed to take part?

As to the first. Suppose any man should say that yesterday he **divided the Thames**, in presence of all the people of London, and carried all the men, women, and children over to Southwark, on dry land, the water standing like walls on both sides; I say it is morally impossible that he could persuade the people of London that this was true; when every man, woman, and child could contradict him, and say that this was a **most notorious falsehood**; for that they had not seen the Thames so divided; nor had they gone over on dry land. Therefore I take it for granted, that no such imposition could be put upon men at **the time, when** such public matter of fact was said to be done.

Therefore it only remains that such matter of fact might be invented some time after; **when the men of that generation** wherein the thing was said to be done **are all past and gone**, and the credulity of after ages might be imposed upon, and led to believe that things were done in former ages which were not.

And from this the **two last rules** secure us, as the two first in the former case; for whenever such a matter of fact came to be invented, if not only **monuments** were said to remain of it, but that likewise **public observances** were constantly used **ever since** the matter of fact was said to be done, the **deceit must be detected** by no such **monuments** appearing, and by the experience of every man, woman, and child, who **must know** that no such **actions or observances** were ever used by them.

For example: Suppose I should **now invent a story** of such a thing done a thousand years ago. I might perhaps get some to believe it; but if I say that **not only such a thing was done, but that from that day to this every man** at the age of **twelve years had a joint of his little finger cut off**; and that every man in the nation **did want a joint of such finger**; and that this **Institution** was said to be **part of the matter of fact** done so many years ago, and **vouched as a proof** and confirmation of it; and as **having descended without interruption**, and been constantly practised in **memory** of such matter of fact **all along** from the time that such matter of fact was done, I say it is **impossible** I should be believed in such a case, because every one could contradict me **as to the mark** of the cutting off a joint of the finger;

and that being part of the original matter of fact must demonstrate the whole to be false. (*Meme's Christian Literature. Evidences*, 368.)

Own Experience. When I was a mere youth, my very learned and truly kind and careful Tutor caused me "to commit to memory" the above, and also the propositions of Paley as to the Miraculous Facts, and as to the Historical Books of Christianity. I have been thankful to God and to my Tutor for those lessons ever since.

The **Miraculous Facts** were just like other facts, capable of being pronounced upon by men's senses and judgment; and if they had not been they would not have been one bit of use as "**signs**" of the *Commission* of Him who wrought them, and of the authority belonging to His *Teaching*.

The **Monumental Observances** set up at the time, Baptism, the Supper of the Lord, Churches severed from the world, and governed by special Rules and Officers, the Observance of the Lord's-day. These monuments remain unto this day; for the changes and the awful "**Apostasy**" which have since taken place have neither altered the facts, nor set aside the Monuments or Observances.

§ III. The Books. Paley's Propositions.

That proposition of Paley, set by him at the head of section after section, and indisputably proved, is this:

That there is satisfactory evidence that many, professing to be original witnesses of the Christian miracles, passed their lives in labours and dangers and sufferings, voluntarily undergone, in attestation of the accounts which they delivered, and **solely in consequence** of their belief of those accounts; and that they also submitted, **from the same motive**, to new rules of conduct.

The eleven propositions about the books he sets each at the head of a separate section. To each he appends proofs that are overwhelmingly convincing.

The following are the eleven:

I. That **the Historical Books** of the New Testament, meaning thereby the four Gospels and the Acts of the Apostles, are quoted or alluded to by a series of Christian writers, beginning with those who were contemporary with the Apostles or who immediately followed them, and proceeding in close and regular succession from their time to the present.

II. That when they are quoted or alluded to they are quoted or alluded to with peculiar respect, as books *sui generis*, as possessing an authority which belonged to no other books, and as conclusive in all questions and controversies amongst Christians.

III. That they were in very early times collected into a **distinct volume**.

IV. That they were distinguished by appropriate **Names and Titles of respect**.

V. That they were **publicly read and expounded** in the **Religious Assemblies** of the early Christians.

VI. That **Commentaries** were written upon them, **Harmonies** formed out of them, different **copies** carefully **colated**, and **Versions** of them made into different languages.

VII. That they were received by Christians of **different** Sects, by many Heretics as well as Catholics, and usually appealed to by both sides in the Controversies which arose in those days.

VIII. That the four Gospels, the Acts of the Apostles, thirteen Epistles of St. Paul, the first Epistle of John, and the first of Peter, were **received without doubt** by those who doubted concerning the other books which are included in our present Canon.

IX. That the Gospels were **attacked** by the early **Adversaries** of Christianity as books containing the accounts upon which the religion was founded.

X. That formal **Catalogues** of Authentic Scriptures were published, in all which our present sacred histories were included.

XI. That these propositions cannot be affirmed of any other books claiming to be books of Scripture, by which are meant those books which are commonly called **Apocryphal Books** of the New Testament.

§ IV. Attack on the Gospels.

ST. JOHN.

The whole "Tubingen School," and all the modern "down grade" critics, have diligently laboured in the attempt to make out that not one of the four Gospels was written by the person whose name it bears, or by any other person in the age in which the apostles lived. But because of the Doctrine which the fourth Gospel makes so prominent, the **Godhead and eternity of the only begotten Son of God**, they have a peculiar hatred to that Gospel; and the earliest year that they will allow for its composition is A.D. 170, sixty-eight years at least after the Apostle John had been taken to the paradise of God.

§ V. Answer. *Date of John's Gospel.*

1. **The Gospel of John** could not have been written earlier than A.D. 97 or 100. In his last vision, A.D. 96, he learns the Wonderful Fact—"His Name was called the Word of God." (Rev. xix. 13.) That revelation he places as the very first sentence in his after written gospel, and with that theme he concludes; verse 31 of Cap. 20; and that theme he keeps in view from the very first verse of the book, to the last of Cap. 21.

2. Before writing his own Narrative, the beloved Apostle had read already all that the first three Evangelists had written. He therefore leaves out a great number of facts and utterances recorded *faithfully* and *sufficiently* by them, and in leaving them out, puts **his strongest imprimatur** upon the *honesty* and *accuracy* of the records written by them.

3. **Difficulties** which *we* find now were no difficulty to him. He had been an eye-witness and bosom friend from the beginning. Facts and incidents were known to him which we don't know at all, and can't find out now. Where we halt and try to *reconcile*, as we phrase it, he found all harmonious; for things not written, which he witnessed, were as present to him as those set down upon the written page. The "connecting link" or links he knew. He pronounces all written to have been **well written**; and not least that over which the modern critic gloats, saying, "There is a contradiction here!" God has ordered this so, for us, for the trial and strengthening of Faith; that of the childlike believers He may be able to say, what He could not, in this respect, have said to John, "Blessed are they that have not seen, and yet have believed."

4. When John wrote, travelling was very difficult and dangerous, they had no halfpenny newspaper, no penny post, and no printing press. Considerable time must have been occupied before a Document like John's gospel *could* get copied and transmitted to the various churches, and added, in each place, with the whole-hearted concurrence of the believers in that place, to the other three previously possessed Evangelists. But in every place the Spirit, who spoke in the Book, spoke also in the Churches: "We know that his testimony is true!" "Amen."

Longer time must have been taken before that Gospel could get translated into the various languages in which the Eternal Word, reigning from His Cross, was then "worshipped as God,"

and in which the truths concerning Him were taught and confessed.

5. *Yet very early read in the Churches.*

But when **Justin Martyr** wrote, A.D. 140, the fourth Gospel, John's Gospel, along with the other three, was read in all the Christian Churches, as part of the public service, on every Lord's-day.

In Alexandria, in Rome, in Ephesus, in Corinth, in Palestine, in Antioch in Syria, in Mesopotamia, in Carthage, even in Britain and in India, the same order prevailed. And this was the state of things long before A.D. 140.

6. *Eagerness of Early Christians.*

So eager were the real believers in those early days to extend the saving knowledge of the truth, that, when any one had got possession, or even the loan, of any portion of the Holy Books, he eagerly copied it, and if he could, and as well as he could, he translated it, that he might hand on to others the copies and translations which he had made, and share his **treasures** with them. This fact helps to account for the so many **various readings** in the Latin copies, and in quotations from those copies, found in circulation in Africa, in Italy, and in Ireland **before**, and **even long after** the revision of the Latin Vulgate by Jerome. Those translations, made from the original Greek of the New, but only from the Septuagint translation of the Old Testament, all needed, as Augustine pleaded, to be compared with the sources from whence they were said to have come; and the Old Testament needed to be compared with the Hebrew original of the Old; though at first he tried hard to dissuade Jerome from attempting to correct the Latin copies of the Old by the Hebrew original. (See this whole subject in Lardner, vol. 4, pp. 522-3, and Tregelles' Horne, 234, 242.)

7. **The First Rank in the Apostolical Succession.**

Eusebius, talking of a period ending with the closing years of the reign of Trajan, the date A.D. 98 to 117, says:

Among those who were illustrious at that time was **Quadratus**, who, together with the **daughters of Philip**, is said to have enjoyed the gift of prophecy. And besides these, there were at that time many other eminent persons who, holding the first rank in the succession of the Apostles — *τὴν πρώτην τάξιν τῆς τῶν ἀποστόλων ἐπέχοντες διαδοχῆς* — being the worthy disciples of such men, everywhere built

up the Churches the foundations of which had been laid by the Apostles, extending likewise their Preaching much farther, and scattering abroad the salutary seeds of the Kingdom of Heaven all over the world. For many of the disciples of that time, **animated with a more ardent love of the Divine Word**, had first fulfilled the Saviour's precept by distributing of their substance to the needy. Then, leaving their country, they performed the office of Evangelists to those who had not yet heard the Faith, being animated with a noble ambition to proclaim Christ and also to deliver to them **the written book** of the Divine Gospels! —καὶ τὴν τῶν θεῶν Εὐαγγελίων παραδίδόναι γραφὴν.

The writing here was **one whole work**, put in the singular with the article—τὴν γραφὴν. And the Gospels were not mere **Human** productions; they were "the Scripture of the **Divine** Gospels."

All these labourers were eager to deliver this writing, these Divine Gospels, to all their converts. Is this eagerness manifested by all, of every Church, who in our day act as Missionaries?

Among these labourers were some holy women, "the daughters of Philip." These women were "in the very first rank of the succession of the Apostles." These women have their succession in our times. Of Philip's daughters and of the modern "Bible woman," or Zenana Missionary, who eagerly circulates the holy books, we say, as Eusebius does of these women as well as of Quadratus, they are **in the real succession** of the Apostles. **Women** were then in the possession of the **only "apostolical succession"** worth having. (Lardner, 2, 115. He fixes the date A.D. 112.) He adds:

Though Eusebius does not always place things in his *Ecclesiastical History* in the exact order of time, yet I think it must be allowed that he was fully persuaded that before the end of the reign of Trajan, who died in 117, **the Gospels** were well known and **collected together**; and they who preached the Doctrine of Christ to those who had not before heard it carried the Gospels with them, and delivered them to their converts. They must therefore have been, *before this, for some time in use* and in **the highest esteem** in the Churches planted by the Apostles. It must have been **no difficult thing** at that time to know the genuineness of writings which were of so great authority with *them*; and certainly they were well assured of it, or they had not so highly esteemed them. The persons of whom Eusebius here speaks were the **immediate successors** of the Apostles, and had the first rank among them, and they lived a good

part of their time in the very first century, as well as St. Ignatius and St. Clement. (Lard., ii. 115, 116.) The Gospels were **before now** (1) well known, and (2) in great esteem, and (3) collected together into one volume.

8. **Justin Martyr**, A.D. 140, within forty years of John's death, quotes repeatedly what he calls "**the Memoranda of the Apostles**," τὰ ἀπομνημονεύματα τῶν ἀποστόλων, put together, he says, by the Apostles, and by those who accompanied together with them—τῶν παρακολουθησαντων; he says that they were called Gospels," ἃ καλεῖται εὐαγγέλια; that, together with the writings of the Prophets, they were publicly read, by an appointed officer, whom he calls "the Reader"—ὁ ἀναγινώσκων. Evidently this was the origin of the order of "Readers," still found in the Greek, Roman, Syrian and other churches. This reading was done as part of the ordinary appointed service. And in all the Christian assemblies on every Lord's Day," which day Justin calls "the day of the Sun," he says that when the Reader had finished, and out of the portions which had been read, the *πρωεστὼς* the President of the Brethren preached the Sermon, not "a discourse," but "**the Instruction**," the Article before instruction, that word meaning putting it into the mind, that is the force of the term used here—τὴν νοουθεσίαν, fixing it into the *Intellect*, but only that it may affect the *Heart*, "and calling out for, challenging to the imitation of these so excellent things."—Trollope's Justin, § 67, and Lardner 2, 132.

Instead of **stupid, dry essays, with a text stuck up at the top** of them, let us get back to these simple Scriptural "Homilies." Let us preach like Augustine and like Ephraim, and we shall see a wonderful change, with God's help.

Paley observes:

Justin does not speak of this custom as anything new, or recently instituted, in the Christian Church; he describes the General usage; and makes use of such terms as men use when they are speaking of **established customs**. (Paley's Evidences, p. 100. Edition by Potts, in the notes of which are set down in the originals, almost all the quotations of which the English is found in Paley's text.)

Lardner had quoted largely from those known as "Apostolic" Fathers, but when he comes to Justin, so abundant are the

quotations from the Gospels made in him, that he feels compelled to alter his plan. He says :

We are now to take a different method from what we have used with the Apostolic Fathers. For it is impossible to transcribe all the places of Justin in which he has quoted the gospels, in his Apologies and Dialogue ; though always without expressly mentioning the Names of the Evangelists. I shall endeavour to take passages enough to show his manner of quoting.

He gives many, I select two only :

He is the **first** Power after God the Father, and **Lord of all**, and **Son**, and the **Word**. In what manner, being made flesh, he became man, I shall shew hereafter.

For Christ Himself said, unless ye are born again, ye shall not enter into the kingdom of God. (II. p. 130.)

Both these passages are from John's Gospel.

Jewish Custom. Augustine.

9. **The Jewish Custom** of reading the Scriptures regularly in their own weekly Assemblies, whole Synagogues, when converted to Christ, brought with them into Christianity ; and Gentile Congregations would follow the example set by these. That they did so, we learn from Justin. The practice described by that Father was **still kept** up, and was everywhere in use, when **Augustine** wrote. He died A.D. 430, having been ordained Presbyter in 391, and Bishop 395.

His experience of the Christian practice was far extended, was of long continuance, and was complete. He says :

The **genuineness** and **integrity** of the same Scriptures may be relied upon which have been disseminated and well known **among all nations**, and **from the very beginning** of the preaching of Christ in all the Churches, in the **highest honour** of **sanctity** carefully **preserved**. (Lard., 523.)

In the same most truthful books of the Evangelists are recorded the Miracles of Christ and the Doctrine, the *facta* and the *credendum*, the works done and that to be believed, for the confirming of which they were done. They were published to produce faith, and because they were believed they have been made still more public ; for they are read to the people that they may be believed, and if they had not been believed they would not have been read. (Aug. in Lard., iv. 522.)

10. **Systematic Bible-reading.**

Of all the Churches on earth no Churches keep up this practice of extended, regular, systematic Bible-reading better than do "the united Churches of England and Ireland" and those Churches which are fraternally associated with them.

O that there was a good Reader in every Church. In too many the **whining** might as well be done in Latin as in English. The people do not understand it, and often even in the whining the points and emphasis are put at the wrong places. "The worst readers in England." So Archbishop Whately described the majority of the clergy in his day. But matters are very much worse now than they were then.

On the mighty advantages to be derived from this system, of systematically carried out Bible-reading, in the congregations, many **Nonconformists** have still a great deal to learn.

CHAPTER II.

TATIAN AND HIS HARMONY.

§ I. (1) His own History—Charged with “Heresies”—Need of a New Court, with honest and competent jury—(2) The Shepherd seeking his lost sheep—“Accidents”—“Barbaric Books”—Friendship of Justin Martyr—Pupils of Tatian. § II. Occasion of the Harmony—Object aimed at—For whom intended—(2) No disparagement of the Divine Gospels. § III. The labour bestowed—Illustration from Dr. Stroud’s Greek Harmony—four columns and two columns—(2) Plan and order—(3) *Why such care?* § IV. Fifty-five chapters—Aim, to get through the entire Gospel story in one year—Jewish division of the *Torah* into fifty-four. § V. Term *δια τερσαρων*—One continuous Narrative, *made out of and embracing* all four. § VI. The weaving—Knitting together—Mosaic; why such scrupulosity?—Examples of “dove-tailing”—Number of breaks in single chapters—References and calculations—How helped—Ciasca’s Latin pages—Hill’s English chapters and Verses. § VII. Harnack—What we learn as to the four Gospels in the year A.D. 160—A much earlier date—What the critics KNOW. § VIII. No error in the *Dia Tessaron*—(2) The Nestorians—Seat of their Archbishop at Nisibis—Its site—Condition under Arabs and Turks—Ebed Jesu—His testimony to the *Dia Tessaron*—“Not one sentence of his own!” § IX. The languages of the *Dia Tessaron*—At first two, Greek and Syriac—Afterward Syriac only—Tatian had Greek columns spread out before him—His Syriac—Early Translations of lxx. and of N. T. into Syriac—His Syriac *Curetonian*—Moesinger quoted—Aid of Justin Martyr—Mill—Hill. § X. Zahn’s idea of a special journey to Syria in order to the preparation of the Harmony—Sir Isaac Newton and his cat.

ONE of the disciples of Justin was Tatian.

Personal History.—A great deal has been written about him that cannot be proved to be true; and errors have been charged to him which may have been, long after his death, held by the persons who professed to belong to the Sect, of which before his death he had, for some time, been Leader.

In our own country we know the history of the aberrations of *Irving*; and we know how widely they have departed from even his latest teaching, who profess to be his followers.

All the ancients who dwell so upon the “Heresies” of Tatian tell us that his successor, *Severus*, and others added to them.

But if all that they charge Tatian with be true, there remained nothing for his successors to add.

It is the easiest thing in the world for wealthy and powerful men, lord bishops and prejudiced laymen, to brand a man as a Heretic. Think how John Milton was treated in England, and John Huss and Wickliff's remains by the great Council of Constance.

A Court ought to be formed, with an honest and competent jury, to try case after case of those charged with "Heresy." Many now branded would by that Court be relieved of all charge, and "the list of Heretics" would be shortened.

All that we really know of Tatian we learn from himself in his "*Oration to the Greeks*," the English of which is found in Clarke's Ante-Nicene Library. **The Book** the Dia Tesson must always be distinguished from **the man** Tatian.

(2) He was **born in Assyria**, about A.D. 112, and, like his master Justin, he grew to manhood in Heathenism. He was evidently a wealthy man, could travel about from place to place at his own cost. He did travel about, through many lands, was skilled in many arts, and learned in all the Philosophies and Religious Systems of the Pagans: but was dissatisfied with them all. God had planted in him an eager desire to find Truth; and to follow it, and rule himself by it when found. **Even the errors into which he fell afterwards had at the bottom this principle:** "Indeed all his Heresies had their explanation in his doctrine of **the Christian duty of complete world renunciation.**" So writes the author of the very blameworthy article on "Tatian" in the *Ency. Brit.*, ninth edition. The more he studied the old systems the more he loathed the impurities of their gods, detested the cruelties of their worshippers, and felt contempt for the avarice and meanness of their priests and philosophers.

He was in this state of soul when He who drew the wise men to Himself by a star, who caught Peter in his own fishing-net, caused him to submit himself to Him, through his innate **love of old books.**

The thing *seemed* at the time as a mere "**accident,**" but there was an unseen hand ruling. The Good Shepherd, "who goes after the lost sheep *until* He find it," was laying His hand upon it. "I fell," he says, "upon **certain barbaric books**, too old to

be compared with the learning of the Greeks, and too divine to be put on a level with their erroneous teachings."

He uses the word "barbaric" here only in that sense in which the Greeks applied that term to everything that was not "Greek."

"Attracted," says the Jesuit *Maher*, whose book is a real gem, "by the simple sublimity of the Bible, which in his eyes **contrasted** strongly with the emptiness and boastfulness of the Pagan philosophers, he soon became a convert to Christianity." He became shortly after a disciple of **Justin**, and when his master removed to Rome he accompanied him to that city; he united with him in the public services of the Church, and in every Christian study and work. He had pupils there, amongst whom have been mentioned Rhodon, and perhaps Clement of Alexandria.

§ II. Origin of the Harmony.

Occasion of the Harmony.—There no doubt witnessing the mode in which the Scriptures were read in the public assemblies, and finding that many of the Christians, but recently brought out of Paganism and Judaism, were but very imperfectly instructed in the **facts** of Christ's life, and seeing what a small portion of the four Gospels *could* be read in the course of a single year, he planned and began to arrange, and very likely completed, his **continuous narrative, intending it for use in the public assemblies** and in schools for the young, for the Catechumens, and for the candidates for the holy ministry; (2) **never intending that it should set aside the four distinct Gospels**, but hoping that a volume of these Gospels would always be at hand, and by every careful preacher or expounder and catechist referred to.

§ III. The Labour Bestowed. Stroud's Diatessaron.

The Labour Bestowed on it.—**The labour** which it must have cost him to complete it you will have some idea of if you will examine page 118 of this volume of Dr. Stroud's *Harmony*, which occupied that learned man full thirty years to compile, and which he designates "A new Greek Harmony of the Four Gospels, comprising a **Synopsis** and **Dia Tessaron**." London: Bagster, 1853.

This page 118 is a fair specimen of the whole. It contains part of the narrative of the miraculous feeding of the five

thousand, which is recorded in all four Gospels. The whole beautiful square page is divided into six columns, the first two having at their head one title, the other four another. The first column is wider than any of the others.

The two columns on the left have for their heading "**Consolidation** of the Evangelical Narrative." The four on the right have for their heading, "**Collation** of the Gospels."

Under the heading on the left Dr. Stroud places, in the first and broadest of his six columns, Greek words chosen by himself out of the four Evangelists, trying to leave out no word found written in any one of the four, but taking care, as far as possible, to avoid repetition.

The column next to this on the left contains the "References," i.e. one by one, to the chapter and verse of each Gospel, from which he has made a selection, at that place.

These two columns answer exactly to Tatian's **Diatessaron**, as you see it in Ciasca's Latin and in Hill's English translation, and this is that part of his own work which Dr. Stroud designates his "**New Diatessaron**."

To the right of these two columns, on this page, stand the Gospels in this order—Luke, Matthew, Mark, John.

Under each of these names is placed, in its own column, the very words, in the Greek, of that Evangelist as they stand in the New Testament.

These four columns contain what Dr. Stroud calls his "**Synopsis**," and in it you can see all the four Gospels placed side by side together.

These four columns, placed last on the page, must have been first arranged and filled in with the words, and carefully studied, before one word could be inserted in the first column, as from them the broad first column to the left is wholly formed.

That broad column, though to the eye appearing first, was in reality last produced. To produce it immense labour was expended on this one Narrative. How much, then, upon the whole vast work?

In the case of Dr. Stroud it was a labour of love; so was it also in the case of Tatian.

2. The Plan and Order.

Having made up his mind as to the order of the events, Tatian must have drawn out for himself just such long columns, in

every separate Narrative; and from the words in those columns have selected those which appeared originally in his Greek copy; and no doubt the same course was pursued with the readings in the then existing Syriac Gospels. If the word or phrase in that Syriac did not satisfy him as fairly representing the Greek original, he would no doubt in that case substitute what he regarded as a more accurate rendering. But no case has been pointed out of departure from the Syriac, as it then stood, in that Cureton Syriac which was in circulation at the time. Not much of that version of the Gospels has yet been recovered; but Tatian is found to agree with what has been recovered.

But no one had preceded Tatian in this labour of harmonizing the Gospels, of compiling "a continuous narrative" of Christ's life. Hundreds and hundreds had preceded Stroud.

Tatian must have had spread out before him just **six such columns**, and from the four to the right he must have selected—and **with his book now in our hands we know that he did so select**—every sentence contained in his "continuous narrative." Beginning with the eternal Godhead and Sonship of the Redeemer; following with His holy Incarnation and all the events of His life, and terminating with His ascension to the right hand of the Father, His gift of the Holy Spirit, and the marvellous success granted by Him to the first preachers of His word.

3. Why such care?

Why did he take such care to weigh every sentence, every single word? **Why this scrupulosity** in selection? Why the care that not one act done to Christ should be left out, not one act recorded in the Gospels as performed by Him omitted? Does this author **feel** that he is not dealing at all with mere human words? that every word here has a reality of hidden and unexplainable value? Does not the **instinct** of this author proclaim his deep and settled **conviction** that **all** the words are **divine** words?

Did any man ever deal so with any mere human author, or with any set of mere human historians?

And whatever his own feelings may have been, would he have taken such and all this care, for so long a time, if he had not known that there were **thousands and thousands who felt about these words as he did**, and who would be able to derive profit

and advantage from his work? that there were whole assemblies of men and women and children, possessed of a philosophy and a system of hopes and morals higher than any that the world had ever known, who would eagerly listen to the words of his book, and fast and deny themselves that they might purchase copies of it, and read it, and circulate it?

§ IV. 55 chapters.

Tatian's object was to place the whole Narrative of Christ's life before every Christian congregation, at least once in every year. He therefore divided it into **fifty-five** long chapters, made up of between fifty or sixty verses each; just as the Jews had divided "the Law" into **fifty-four** portions, that there might be one for every Sabbath in that year which had thirteen months of the moon in it.

§ V. *Dia Tessaron*.

Tatian's arrangement is **one Continuous Narrative**, made out of the very words of the whole four evangelists, **not a single thing being omitted**; and this is, I think, the reason why he has prefixed the preposition *διὰ* *through* to the genitive of the plural Greek word for *four*—*τεσσαρες*; that is, that the Narrative here contained is "the **whole Narrative contained in the four**," and it has been **selected "out of,"** "by means of words furnished by the four," going, from the first, "**right through**, to the outside of" the very last leaf of the last; for nothing short of that is the radical meaning of *διὰ*, and that is its meaning here.

The *διὰ* is not a particle put in Greek as if "in composition with" the word *τεσσαρων*. They stand apart in Eusebius, in Theodoret, and Moesinger. Even in *Ciasca*, page v. of his Introduction, where the title stands thus: *τὸ διὰ τεσσάρων εὐαγγέλιον*, so that there and in this title the *δια* has **two forces**; first, that which belongs to it as a particle *through*; then that of the article, which does not there *need* to be written. So the title in *Ciasca* reads, "The Evangel made out of, by means of, *the Four* throughout."

§ VI. **The Weaving**.—"Weaving" is a term used repeatedly by the writers in speaking of this work. "**Contextuit**,"—"he hath woven"—is Moesinger's Latin for the *συνθεῖς*—"having placed together"—of Eusebius. *Moes. ii Prefatio*.

Connexuit—"he hath knitted, joined together"—is Asse-

mani's translation of the Syriac word used by Barsalibi Moes iii.

Why all this care?—It is a *Mosaic*, made up of all colours of living stones and gems, most exquisitely constructed. Sometimes in it five words are inserted, taken out of one Evangelist; then three out of another, followed by one or three out of a third; then two lines sometimes, or two or three or ten verses out of the fourth. In ten lines there are often eleven breaks; yet the whole reads so smoothly that no one unfamiliar with the Gospels would, unless told, know that the whole was not, without any break whatever, taken out of one and the same Evangelist. No one who did not believe in **the Inspiration** of the sacred penmen would have taken this habitual, continued, scrupulous care of the very words, of every word, found in them.

Two examples.—In the story about the woman with seven husbands there are ten breaks; in that of the young ruler and "the great commandment" there are also ten; and that before the question is put, "Who is my neighbour?" which Tatian joins on with it. In six verses on "the greatest in the kingdom of heaven" there are eight breaks. In "what shall I do to inherit eternal life?" eight breaks.

Chapter 51 has 33 sections in its 54 verses.

„	48	„	43	„	„	55	„
„	49	„	42	„	„	55	„
„	54	„	4	„	„	48	„

Chapters 1, 2, 21, 38 have only two sections each.

Chapters 36, 37, 47 are respectively made up of only one section.

2. How to Count the Sections.

The number of sections can be quite easily counted in *Ciasca's* Latin: but the numbering of the verses in each chapter throughout, placed at the left of each page in *Hill's* English translation, is a very great advantage for purposes of reference.

Every sentence, every word, must have been deemed of the utmost value and authority. Else why weigh them so? Why labour that not one sentence or even word may be left out? Why this reverential care for the single words? Does it not mark the deep conviction of their **sacred, because Divine**, character.

§ VII. The reception and authority of **the Gospels themselves**

must have preceded by some considerable time (1) the reception of a Harmony, (2) the making of a Harmony, (3) the idea of the making of a Harmony; and (4) there must have been before that idea could take possession of any body, the consciousness that there were great numbers of Christians who so valued the four, that they would be likely to prize a continuous Narrative made out of them. Surely they don't demand too much who ask us to admit that all four, that John's Gospel, were received and read and held in the very highest esteem in the Churches in Syria in 160 A.D. Even **Harnack**, in the article "Tatian," in the *Ency. Brit.* 9th ed., says:

"We learn from the Diatessaron that about the year A.D. 160 our four Gospels (1) had already taken a place of prominence in the Church; (2) that no others had done so; that (3) in particular the fourth Gospel had taken a fixed place alongside of the three synoptics."

We have seen from Justin that **this date must be put back to A.D. 140**, and from Eusebius to A.D. 112. Yet the critics will not allow an earlier year than A.D. 170 for the writing of John's Gospel.

Without one particle of evidence they say, "We know!"

In defiance of the plainest evidence they say still, "We know!"

"They hate the light! neither will they come to the light!"

"**This is the condemnation**, that light is come into the world; and men loved darkness rather than light, because their deeds were evil." "Because they receive not the truth in the love of it, God, in righteous judgment, sends to them strong delusions that they may believe a lie." This story is repeated over and over again and again in every age.

§ VIII. *Errors*.—There is no error of any kind in the Book, from beginning to end. It is a loving following of the footsteps of the Redeeming Shepherd, from the first step to the last. Not one act is left out, not one sentence uttered by the Saviour is omitted. And **not one sentence of his own** is inserted by Tatian. The eager spirit rules throughout, of a childlike disciple of the Eternal Word, "who was conceived by the Holy Ghost, born of the Virgin Mary, and was crucified under Pontius Pilate, who reigns at the right hand of God the Father Almighty, and who will come to judge the quick and the dead."

2. **Ebed Jesu and the Nestorians.**

The **Nestorians** are called "the Protestants of the East." One of their Bishops was **Ebed Jesu**—"servant of Jesus"—he was Archbishop of that very district in which the *Dia Tessaron* was most honoured and used. Made Bishop 1285, Asseman, Lardner, and Moesinger say that he died 1318. He wrote a long account in verse "of all the ecclesiastical writers," beginning with the inspired ones. Asseman has given a very interesting account of him, and has turned his Syriac poem into Latin verse. Many of these verses, and some very beautiful extracts, from Asseman's, are inserted by Lardner, in vol. iv., beginning at page 320. Ebed Jesu **knew** Tatian's book well, and all about his "Heresy"; but **he knew that there was no Heresy in the book**; and he speaks of it in **downright admiration**. The passage which I quote is given by the Jesuit Maher, p. 27, out of Cardinal Mai.

It runs thus:—

"When Tatian, a certain philosopher, had (1) mentally grasped the **meaning** of the Narratives of the Evangelists, and had (2) understood the **object** of their **Divine Work**, he collected from **the four** of them that **excellent** work which he called the **Diatessaron**, in which, whilst he most carefully followed **the right order** of the **Words and Deeds** of the Saviour, he **did not add a single sentence of his own**!"

In the title of Psalm lx. we read of "the Syrians of the two Rivers, and the Syrians of Zobah." Of that whole district of Zoba or Soba, and of Armenia, Asseman says that Ebed Jesu was Metropolitan. The churches which he governed throughout Zoba and Armenia were amongst those churches which had been most familiar from the first with Tatian's *Dia Tessaron*; and when efforts were made to get the book out of the churches, those truly Protestant churches were more likely than any others to retain their love for it; just as, among the various sects of the East, none received the modern **American Missionaries** more warmly than the descendants of those same Nestorians. The stories of the labours of Dr. Perkins, Dr. Grant, and others are familiar to us all, and of an Archbishop and Bishops sitting as students in the Missionary's **Bible Class**.

Speaking of **Nisibis**, the centre of Ebed Jesu's District, the *Ency. Brit.* vol. xvii. pp. 514-15 says, "The site of Nisibis, on the great military and commercial route between the Tigris

and the Mediterranean, and commanding alike the mountain country to the North and the then fertile plain to the South gave it an importance which began during the Assyrian period, and continued under the Seleucids. It early became the seat of a Jacobite Bishop, and of a Nestorian Metropolitan; and under the *Arabs* (Mohammedans) it continued to flourish, and became the centre of an important district. Under them it was surrounded by beautiful gardens of all kinds of vegetables and fruit trees, the mass of the population being still Christian"; but the government of the **Turks** changed all that, turned fertility into desolation, and compelled the Christians of spirit to seek other homes. This is the story of Turkish rule everywhere.

§ IX. The Languages Greek and Syriac. *Two Originals.*

In compiling his narrative Tatian must have had the words of the Greek evangelists spread out before him. His first complete copy may have been, in all likelihood was, in Greek, though no Greek copy is now known to exist, and none is quoted by those ancient writers who treat of the Diatessaron; and he prepared that work for Syrian Churches.

Greek and Syriac were equally easy to Tatian. He spoke both from his babyhood. The public Church Service may in Edessa and Nisibis have been in Greek as well as in Syriac, as it *certainly* was in Antioch. Copies of the Greek gospels he could find in almost every, even the poorest, Christian congregation. He certainly found accurate copies with Justin, and in every one of the greater churches visited by him. A wealthy man, he would be sure to purchase and have a copy or copies for himself, and as he and Justin removed from place to place, he would carefully compare his own copy or copies with those in such churches as those of Ephesus, Corinth, Rome, and upon his return to Syria with those in Antioch, and in Edessa and Nisibis.

2. Early Translations into Syriac of LXX and Gospels.

Bishop Westcott assures us that before A.D. 150 almost all the books of the New Testament had already been translated into Syriac; and at that early age a translation had been made, with the help of Jews, by a Christian or Christians into Syriac of the whole Old Testament, but made, not out of the Hebrew original, but out of the Greek of the LXX. A man like Tatian would very

soon put himself in possession of whatever had been translated into and published in the tongue of his native land. He did not return to Syria till about 165 or 167. Was he all this time destitute of a copy of the gospels in Syriac? **The idea is absurd.** He doubtless had these gospels with him in Rome. These things being so, he could prepare his Harmony as readily in Rome as in Edessa; and all the while he would have the loving eyes and wise counsel and cordial help of his fast friend, that true Martyr Justin, with him, in all his work, and I love to think that he had the prayers and help of Justin.

Mill, in his *Prolegomena*, p. 38, No. 349, says, "In the time of our Justin, and very likely under his auspices—**ejusque forsan auspiciis**—Tatian the Assyrian, his disciple, composed a certain harmony."

Hill says, "He probably commenced his *Dia Tessaron* with the knowledge and approval of Justin."

Syriac.

The Harmony, if compiled at first in Greek, **would immediately, and by its own author, be turned into Syriac**, for the benefit of the Churches of his own district and land. So that there would be at first **two originals**, and in two tongues. But none of the ancients mention having seen a Greek copy; none is known to exist now. But this latter statement is unfortunately true of the **Syriac** also. The Syriac copy is the one for which all the ancient evidence can be produced; and out of that translations were very early made into Armenian, later on into Latin, and later on still into Arabic. The two Arabic MSS. from which the text of Ciasca's beautiful volume has been ascertained, were copies of a translation made out of the original Syriac; and both exhibit, as learned men tell us, **idioms** that are peculiarly **Syriac**. Besides, each proclaims itself to be a translation made into Arabic out of the Syriac original.

So, in the Armenian of Ephraem, Moesinger, in p. viii. of his Introduction, takes note that there are "Syriac constructions" and terms which are "contrary to the genius,—*indolem*,—of the Armenian language."

The Cureton Syriac.

The Syriac of Tatian is that of the *Cureton* Fragments. Out of Moesinger's translation of Ephraem Dr. Sellin has drawn

a great many examples which do not agree with the *Peschito*, i.e. the *simple, vulgate* Syriac; and Moesinger himself, p. ix. of his Introduction, gives two famous examples; the first, Jn. i. 4, 5, arising from the fact that the original Greek had been written without points, and that even the words were not separated one from another; and the other about the conception of the Lord Jesus and the chastity of the Virgin Mother. (Matt. i. 25.) He quotes these to prove **his position**:

That the text of the Evangel, which St. Ephraem in this book explains, differs commonly from that text of the Syriac version which they call *Peschito*, and agrees with the text of the Syriac Gospel which Cureton edited, and which he **rightly asserts**, recte asserit, to have been more ancient than the *Peschito* version. (Versione *Peschito antiquius*.)

Whatsoever debate there may be about the date of these two versions, this is Moesinger's decision.

§ X. *Zahn's idea—a journey to Syria*.—That very learned man **Zahn**, to whom the whole world owes so much in this matter of Tatian, has in no matter manifested the absorbing nature of his deep studies more thoroughly than in the suggestion that, in order to make the Harmony, Tatian must have retired from Rome to Syria for a time, and then after that returned to Rome, subsequently leaving Rome for ever.

Sir Isaac Newton ; his favourite Cat and Kitten.

The simplicity of his suggestion answers, for all the world, to the story told of **Sir Isaac Newton**. The cat of the wonderful philosopher was a great favourite, and she had got a kitten. This made both mother and baby deep subjects of consideration. Their gambols and games and "school lessons" were all very interesting in the Astronomer's study; but then they needed to get out every now and then, and it was not always convenient to leave some awfully abstruse calculation in order to open the door and let the mother and baby out, and then again to let them in. It was better to arrange so that they could go out and come in when they themselves pleased. The philosopher settled that, but he did it as only a wonderfully learned man could. He ordered the carpenter to make two holes in the door, one large enough for the great cat, and the other, a small one, just large enough for the

kitten. He forgot two things—first, that the hole large enough for the cat would surely allow the kitten to pass through; the other, that the kitten would by-and-by be as large as his mother, and then the little hole, except for a game, would be of no use. In nothing is deep learning more lovable than in its childlike aberrations. No housemaid in England would have made that mistake.

CHAPTER III.

THE HOME OF THE DIA TESSARŌN.

I. (1) Ready Acceptance of Tatian's Work—Long continued *ecclesiastical* use in a very wide region—(2) Tatian then regarded as a thoroughly orthodox Christian—(3) Date of reception by the Churches—(4) Edessa ; why chosen as its Home?—In what Edessa differed from Antioch—Its commerce, schools, pure Syriac, Christian Churches. II. Aram Nacharayim described—The Seleucids—Dynasty of Abgar, Osrhoene, Haran—*Br. Encyclop.* on Edessa, Turkish Oorfa, Ancient, Erech—Nimrod—"Ur of Chaldees," Abraham—Religion—Atergatis, sacred fish ; Under Seleucids—Under Government of Rome—Trajan, Julian the Apostate, Caracalla ; As a Christian city, Schools, Persic, Theological Learning—Christian Disputes—Nestorians dispossessed—Forged Letters of Abgar and Christ. III. *The Syriac* of Edessa the standard, even in Persian Empire—Importance of under Romans—Conquest of the Arabs—Arabic supplants Syriac—Condition of things at A.D. 700, at 1000—Need to translate Dia Tessaron into Arabic. IV. Edessa at the time of Tatian's arrival with his Dia Tessaron—Thurston quotes Cardinal Wiseman—(2) "**A Great Revival**" in Edessa—Characteristics of it—"No Tom-fooleries"—Holy Scriptures studied—The Dia Tessaron read—Pure "doctrines" taught—(3) The Doctrine of Addai, *Diathaurum*—Moesinger on Cureton's suggestion—A second MS.—Phillips—Cureton vindicated—Moesinger not injured—(4) The Dia Tessaron loved yet lost—*Wetstein*.

(1) Tatian's Harmony as soon as completed, and submitted to the Pastors and Churches in Syria, was **at once adopted by them** for **public reading** in their congregations.

(2) The compiler must, at that time, have been by all of them regarded **as a thoroughly orthodox Christian**, or they would not have so honoured his book. But that book **so commended itself** to them, that when a few years later, in A.D. 172, its Author lapsed into what all the churches regarded as **very grave errors**, they still retained his book ; and when the Sect of the **Encratites**, whose leader he became, had after his death adopted real **Heresies**, the Churches still retained his Harmony, and still read it in the public assemblies ; and the Pastors still taught out of it, and still commented upon it. Sunday after Sunday it was read from in

the Churches, as we now read "first and second lessons" out of the Old and New Testaments; and from that position of honour it was not attempted to be removed, until well on in the **fifth** century; and the attempt then made did but partially succeed. It was read, that is to say, publicly in the Churches of Syria, Mesopotamia, and all the way down to the Persian Gulf, **for a period longer than that during which the Authorized Version has been read in the Churches in England**; Mill says, "In places near to Mesopotamia," a wide, but not sufficiently wide description. Two accounts of Tatian are given in the *Encyclopædia Britannica*, ninth edition; the first under the word "Tatian" is **so utterly faulty**, that it ought to be re-written throughout; the other by the learned author of the article on "Syriac Literature," at p. 825 of vol. 22 says, "Tatian certainly obtained great popularity in the early Syrian Church. His Harmony **almost superseded** the four separate Gospels." "The **Ecclesiastical use made of his work in Syria shews that he intended it for the Church.**" (Article *Tatian*, vol. 23, p. 80.) Its first home was in all likelihood **Edessa**; though it is very probable that before returning to this home in which he seemed afterwards to have resided, and where he died, Tatian first visited Antioch.

(3) **Date.** To get so established in the Churches, in an exceedingly wide district, required labour and time.

Tatian is not charged with any error as long as his Master Justin lived. The death of that good man took place 163 or 165, according to Lardner, who well weighs the subject, and takes into account what others have said. Tatian's Heresy led to his **excommunication** in A.D. 172. After that date, no orthodox Church, much less whole mass of Churches, would have received, **for public reading**, any book produced by him. The period between is barely sufficient for the completion, examination, and reception of the book; and **somewhere between those two dates** it was first read from, possibly in Antioch in Syria, the Mother Church of all Christian Missions; and then in Edessa, where the author seems to have settled down, and where in 180 he died.

4. Edessa why chosen.

Antioch had made itself famous for its adoption of all **Greek customs**; **Edessa** prided itself in its patriotic adherence to the **traditions and habits of its ancestors**. But in the matter of

commerce, it was the centre where met the merchandise of both East and West; and in its schools were students from every part of the world; and in them the purest Syriac was spoken. Tatian, intending his Harmony for all Syriac speaking communities, brings it to the place where it would meet with the greatest number of competent readers; whence students, trained in that tongue and in the Christianity contained in his book, would eagerly carry both to every country in the East.

4. Aram Nacharayim.

§ (4) The *Ency. Brit.* vol. xvi. pp. 47, 48, sets out the divisions of Mesopotamia thus:—

(1) "The Northern Country to the West of the *Khábúr*.

(2) The Northern Country to the East. (3) The Steppes."

Of the first, the writer proceeds:—

"In the country to the North-West of the Khabur we most probably recognise the true and ancient **Aram Nacharayim**. Under the dominion of the **Seleucids** it bore the name of **Oshroene** or **Orrhoene**, and was for a time the seat of a special dynasty, which at a later date, at any rate, was Arabian-**Abgar**. The capital of this kingdom was **Orfa**, the **Edessa** of the Greeks and Romans, the **Orrhoi** of the Syrians. South of Edessa lie the ruins of **Harran**."

The **Turkish Edessa of to-day** is thus described in the *Encyclopædia Britannica* under that word:

Edessa, now called **Urfa** or **Oorfa**, a city of Northern Mesopotamia, on the **Daisun**, a left-hand tributary of the **Euphrates**, 55 miles west of **Diarbekir** and 59 east of **Biredjk**, in 37° 21' N. lat., and 39° 6' E. long. It is surrounded with walls and towers, well preserved on the northern side; has narrow but comfortable and cleanly streets. In the principal square there is a large mosque dedicated to **Abraham**, and in its immediate vicinity is a pond, shaded by fine pomegranate, plane, and cypress trees, and tenanted, from time immemorial, by **sacred fish**. The outskirts are occupied by melon gardens, vineyards, and mulberry plantations. The prevailing language is **Turkish**, though more than three-fourths of the population are Christians.

The only ancient remains are those of a tower, ascribed by tradition to **Nimrod**; but in the neighbourhood there exist extensive **catacombs**, with numerous inscriptions, of an early date.

In those catacombs the original Syriac of Tatian's **Dia Tessaron**

ought to be searched for, and in them it is very likely to be found.

Of the ancient city the same authority says :

Nothing is known of the original of Edessa. It has been suggested that probably the early inhabitants were **Sabæans**, and that the **sacred fish** belonged to the worship of **Atergatis**.

According to the Targum of the pseudo-Jonathan, to Jerome, and to Ephrem Syrus, the city is to be identified with the **Erech** of Genesis x. 10, and the local tradition of the Arabs and Jews makes it the same as "**Ur of the Chaldees**," whence Abraham was called out; but there is no historical basis for either identification; though the former has received the support of Michaelis, Buttman, and Von Bohlen.

The first authentic mention of the city connects it with **Seleucus**, who appears to have greatly increased its prosperity, and was probably the bestower of the name by which it is known in history. This, according to *Stephanus*, was taken from the Macedonian Edessa, from the **abundance of the water** of both cities. Another designation, **Callirhoe**, found in the ancient writers, undoubtedly alludes to its fountain; and it is at least possible that this may be the derivation of its modern name—*Urhoi* among the Syrians, *Er Roha* among the Arabs, and *Orfa* among the Turks and Christians.

Abgar's Dynasty.

In the time of Antiochus VII., about B.C. 135, the city became the seat or centre of the *Osrhoenic* Kingdom, founded by *Orhoi-Bar-Khevyo*, and governed for centuries by a series of **elective** monarchs. Of these the eighth in succession, Abgar-Bar-Abgar, fought against Lucullus, but afterwards sided with the Romans. The fifteenth, Abgar Uchomo ["Oukhâma the Black," Thurston in *The Month*, Sept., '92, p. 412], is famous for the legendary correspondence with Christ, reported by Eusebius.

Edessa in connection with the Romans.

The city was plundered by **Trajan's** general *Lucius Quietus*, and the kingdom became tributary in A.D. 116. Restored by Hadrian, it was finally abolished by *Caracalla* in 217, and a Roman colony established, with the title of *Colonia Marcia Edessorum*. The whole country of Messopotamia was finally occupied by the Romans A.D. 156. Meanwhile Christianity had been taking fast root in the city. By the time of **Julian** the wealth of the Christians was sufficient to attract his revengeful cupidity, and in the course of the following

century the number of monasteries alone is said to have exceeded three hundred. Great **Theological learning** was promoted, and **Schools** were established, and the city, in fact, became one of the chief seats of Oriental learning. Most famous of all was the **Schola Persica**, or Persian School; but its professors, having adopted the **Nestorian Heresy**, were expelled by Martyrus the Bishop; and the building was destroyed A.D. 489, and replaced by St. Mary's Church."—*Ency. Brit.* vol. vii. ninth edition, article *Edessa*.

Our date is 160 and on to 489. After that date the Dia Tassarou became less and less read. This extract will help us in the *whole history* of the Dia Tassarou.

Letters of Abgar and Christ.

The subsequent History of Edessa concerns us not at all in our present enquiries. Only this is important, that the so-called letter of Abgar to Christ was a gross forgery. So was the letter, circulated for hundreds of years, pretended to be a reply of Christ to that epistle; which contained promises of security against war and pestilence and every kind of ill, for Edessa, from the day of its reception of the ambassador of Christ to the end of time. These promises the melancholy history of that city proves to have been downright lies.

As to the Syriac of Edessa.

§ III. On **Syriac** and **Edessa**, in the *Encyclopædia Britannica*, in the article "Semitic Language," we read:

At Edessa, in the West of Mesopotamia, the native dialect had already been used for some time as a literary language, and had been reduced to rule through the influence of the schools, as is proved by the fixity of the grammar and orthography, even before Christianity acquired power in the country, in the *second* century. At an early period the Old and New Testaments were translated with the help of Jewish tradition. This version, the so-called *Peshitta* or *Peshito*, became the **Bible of Aramæan Christians** of the neighbouring countries. **Even those who were subjects of the Persian Empire** adopted the Edessan dialect as the language of the Church, of Literature, and of cultivated intercourse. . . .

But "Syriac" was also the name given by the Jews and Christians of Palestine to their own language.

It is incorrect, therefore, to employ the word "Syriac" as meaning the language of Edessa alone, but since it was the

most important of those dialects, it has the best claim to this generally-received appellation. . . .

The influence exercised by Greek is very apparent in the Syriac. From the 3rd to the 7th century an extensive literature was produced in this language, consisting chiefly, but not entirely, of **Ecclesiastical works**. In the development of this literature the Syrians of the **Persian Empire** took an eager part. In the Eastern **Roman Empire** Syriac was, **after Greek, by far the most important** language; and under the **Persian kings** it virtually occupied a more prominent position, as an organ of culture, than the Persian language itself. . . .

Arab Conquests.

The **Conquests of the Arabs** totally changed this state of things. But meanwhile, even in Edessa, a considerable difference had arisen between the written language and the popular speech, in which the process of modification was still going on. About the year **700** it became absolutely necessary to systematize the grammar of the language, and to introduce some means of clearly expressing the **vowels**.

The **principal object** aimed at was, that the text of the Syriac Bible should be recited in a correct manner. But as it happened, the Eastern pronunciation differed in many respects from that of the West.

The **local dialects** had in some respects exercised an influence over the pronunciation of the literary tongue; and, on the other hand, the **political separation** between Rome and Persia, and yet more the **Ecclesiastical Schism**—since the Syrians of the East were mostly Nestorians, those of the West Monophysites and Catholics—had produced divergencies between the traditions of the different schools. . . .

Arabic everywhere put a speedy end to the predominance of Aramaic—a **predominance which had lasted for more than a thousand years**—and soon began to drive Syriac out of use.—*Ency. Brit.* t. 21, p. 649.

A.D. 1000.

At the beginning of the **eleventh century** the learned **Metropolitan of Nisibis**, Elias Bar Shinnáyá, wrote his books, intended for Christians, either entirely in Arabic, or in Arabic and Syriac arranged in parallel columns, that is in the spoken and in the learned language. Thus too it became necessary to have Syriac-Arabic glossaries. Up to the present day Syriac has remained in use for literary and ecclesiastical purposes, and may perhaps be even spoken in some monasteries

and schools, but it has long been a dead language. **When** Syriac became extinct in Edessa and its neighbourhood is not known with certainty.—*Id.*

This account of the language again shows why Tatian chose Edessa; and the Mohammedan victories and spread of their language will explain the need of translations of the *Dia Tessaron* out of its own Syriac into Arabic, and this in its native home.

The violent internal and external commotions which were produced by the great events of those times stirred whole nations, and of necessity accelerated linguistic changes.

§ IV. Of **Edessa**, in the latter half of the second century, **when Tatian, bringing with him his *Dia Tessaron***, arrived from Rome, the Jesuit *Thurston* in *The Month*, p. 49, for September, 1892, says :

Edessa was at that time the gate of the East. It was the basin where the streams both of **learning** and **commerce** met from every part of the world.

He quotes from Cardinal Wiseman the verses—

“Because each nation hath a **Home**
Within its walls—Syrians, Armenians, Persians
There pass their youth in quest of varied lore.
From many fountains elsewhere issue rills
Of Letters and of Science.
But in Edessa these all flow alike
Into one deep yet crystal stream,
Filled by King Agbar from the fount of life—
Fresh from its source.”

2. “A Great Revival.”

Christianity in Edessa at the time when Tatian, with his *Dia Tessaron*, returned from Rome, was in the midst of what we in the West have been accustomed to call “**a great revival**.” Upon its luxurious and pleasure-loving Christians the Spirit of God had been outpoured, and was working; calling them to “come out from the world and be separate.” The hearing of this may have hastened the footsteps of Tatian. Great crowds assembled every day, prayers were offered, praises sung, and instruction out of the Holy Scriptures given. The people did not demand splendid buildings, painted windows, Greek statues, **gaudy robes** for the ministering brethren or the presiding pastor; they had no desire for “**evening entertainments**” or “**musical services**”; they did not need “**raffles**” to provide the funds needful for carrying on the “work of God,” or **candles burning**

at noonday; nor did they adopt any of the thousand and one "tom-fooleries" with which the devil, in our day, "bewitches" so many professors of Christ's religion; who have sworn "to renounce the devil and all his works, the vain pomp and glory of the world, the covetous desires of the same, and the carnal desires of the flesh, so that they will not follow nor be led by them!" They did not withdraw all doctrine from the public addresses; nor any doctrine, because the people *did not like* it. It never entered into their heads "to adapt the Gospel" to the tastes of the young people and of the age. They taught fully all that they found in the sacred Scriptures, and amongst them, some of those which are to-day tabooed as entirely outside the range of accepted "popular" theology; as the continued, conscious existence of the human spirit, either in bliss or woe, after its separation from the body by death.

In 1864 Dr. Cureton published, among his "Syriac Documents," one entitled *The Teaching or Doctrine of Addai*, in which occurred this passage:

Doctrine of Addai.—Moreover many people assembled day by day, and came together for prayer and for the reading of the Old Testament and the New, the *Dia Tessaron*, and they believed in the Resurrection of the dead.

(3) *Cureton Vindicated.*—For the word *Dia Tessaron* the Syriac fragment, with which Dr. Cureton had to deal, had the word **Dia Tornun**. Of this word he could make no sense. But he had read a great deal about the *Dia Tessaron* and Edessa; and he declared his conviction that the scribe had blundered here, and that the word ought to be *Dia Tessaron*. This is one beautiful instance of the keenness which God grants to His dear servants, whom He calls to serve Him in any particular department of His cause, and whom He qualifies for their work, and aids as they go on.

In 1876 Moesinger published that precious book, *Ephraem's Exposition of Tatian's Harmony*. At page iv. of his *Introduction* he quotes the above words from Cureton, and adds, "Cureton hath reckoned that that obscure little word **Diathurnun** ought to be read *Dia Tessaron*, and that the *Dia Tessaron* of Tatian is the thing intended." He gives his own judgment, drawn "from the Armeniac Version of this place, which he finds page 33

of a little book entitled *The Epistle of Abgar*, where it is thus read :

Many people daily congregated and prayed and assisted in the sacred ministry ; and with the hearing of the Old and New Testament received instruction ; in the Trinity and in the Resurrection, and in the life of the dead they believed.

This version, says Moesinger, and the context itself, in which the reading of the Old and of the New Testament at the same time together appear, renders the opinion of Cureton **seriously improbable**—valde improbabilem.

Neither the word *Dia Tessaron*, nor any other word instead of it, appears in the Armenian text. In that the divine Scriptures alone are mentioned.

For this reason Moesinger does not avail himself of the testimony of the Cureton fragment in proof of his first proposition—that Tatian wrote a Harmony which they called *Dia Tessaron*.

His book was published in 1876.

In that same year **Dr. Philip**, not having seen Dr. Moesinger's work, published in London *The Doctrine of Addai* from a very old MS., which had recently been received from St. Petersburg.

At page 94 the above passage with the word **Dia Tessaron** is found, that word, without any doubt, standing in the **Syriac** text of the Russian MS. So **Cureton was vindicated**, and Moesinger has one more arrow placed in his quiver.

4. *Loved and Lost.*

In Edessa then Tatian found a vigorous and earnest and educated Christian community, which had already secured for itself a complete translation of the Old Testament, and of almost all the books of the New, in Syriac, in which he would find eager readers for his *Dia Tessaron*, **pastors** and whole **congregations** ready to welcome it, **students** throwing their whole hearts into their studies, and well able to make a copy, and to multiply copies of his work ; who, on leaving, would carry copies with them to their own homes and churches in **Armenia**, in utmost **Persia**, and throughout the whole of **Mesopotamia**.

In all these regions it was accepted, and in all of them read constantly, and for **fully three hundred years**. And yet it disappeared ; and so completely did it disappear, that not a single

copy of that Syriac, in which it was read even in Persia, is now known to exist.

Wetstein, on page 67 of his *Prolegomena*, says: "Theodoret testifies that he himself deprehended and placed by themselves **more than two hundred** such codices of the Evangelists; **to-day not one copy is above ground**—*hodie nec unus super-est.*" Ecclesiastical zeal had made a **clean sweep**. Not one left!

CHAPTER IV.

THE SUPPRESSION OF THE DIA TESSARON.

§ I. (1) In its disappearance never forgotten—Versions into *Latin, Saxon, Arabic*—(2) Things tending towards *worldly* advancement, and declension in the really *spiritual*, in the Churches—*Constantine*—Influence of Emperor and Court upon the Bishops and Churches—(3) Bishops' Conferences—"Age of Councils," "Trades Unions," and "Boycotting"—*Nazianzen's* experience of Councils—(4) Reasons against public use of *Tatian's Harmony*—The one real reason not given by any of the Bishops—(5) Authorised Revision of the *Peschito* from Greek—*Westcott and Hort*—(6) Effects of efforts—*Dr. Wright*—(7) *Eusebius* against *Dia Tessoron*—Points—(8) "I don't know how"—(9) *Epiphanius*—His careless chatter—"Epistle to the Hebrews"—Many misled. § II. While these were writing against, others were praising and using the *Dia Tessoron*—(10) *Aphraates*—His Homilies—English Translator—His remarks upon order of quotations from the Gospels—Key to this—*Hill* quoted—(11) *Ephraem*—His History—Works—Commentary on the *Dia Tessoron*—Reverence of Syrians for him—His quotations—How made—Fourth century ends—*Dia Tessoron* still in public use in the Churches—The *Dia Tessoron* could not have been a bad book. § III. Attempts at suppression in *Syria*—(12) *Rabbula* at *Edessa*—Revision of *Peschito*—Influence of *Cyril of Alexandria*—(13) *Theodoret*, Bishop of *Cyrus*—Oft quoted text from him—(14) Points in this quotation—200 copies removed by him from the Churches—What became of those dear old books? § IV. Why did he remove the *Dia Tessoron*?—Two excuses—(15) No charged "Heresy"—**First excuse**, the genealogies left out—Why?—Could not insert an explanation—(16) What a Presbyterian Pastor can do which a Church of England Minister cannot do—The Syrian "Reader" distinct from the Preacher—(17) No Church reads the whole four Gospels through in one year—*Bar-Ali*—Why *Tatian* was excommunicated—(18) "The woman taken in adultery"—How placed in old MSS. in *Rev. Ver.*, in *Westcott and Hort's* Greek Testament—How they treat *Mark xvi.*, verses 9 to end—Paragraph added to *Mark*—Yet not "Heretics"—(19) Genealogies placed at end—*Ciasca's* evidence—Did *Tatian* himself place them there?—**Second excuse**, the Humanity of our Lord *Jesus*—His being the *Son of David*, left out by *Tatian*—(20) Answer **first** of *Maher*, This Heresy never charged upon *Tatian*—Answer **second**, This statement of the Holy Bishop is a downright lie—That our Lord had real Humanity, and that He was truly "the Son" and "Heir" of *David*, is proclaimed loudly and constantly

in the Dia Tessaron—Texts quoted in arranged tables—A. (21) "Of the house and seed of David"—B. (22) Called, and claims to be "the Son of David"—C. (23) Loves the title, "**The Son of Man**"—D. (24) His hunger, thirst, weariness, weakness, sweat of blood, thirst on cross, what flowed from opened side, all proclaim the reality of **His manhood**—Every drop of infinite value—He is God—E. (25) Alexander of Hales—We are not saved by blood as drops, but by **life offered**.

THE Suppression of the Dia Tessaron. It disappeared completely.

(1) But on its disappearance it was **never forgotten**. Good men kept copies, and studied them in private; and so many friends and enemies had mentioned it in their writings, that whenever their writings were read or referred to the work of Tatian came to be thought of, and written, and spoken about; and even **after its suppression as a public ecclesiastical composition**, it was translated into **Arabic**, and in that tongue still valued and studied. And before its suppression it had got translated into **Latin** and carried to the West, and that Latin, though changed and transformed, preserved to posterity, to our own days, Tatian's Harmony. From that Latin it was turned into **Saxon**, and benefited the ancestors of all English-speaking peoples.

Constantine.

(2) The exaltation of a professing Christian, **Constantine**, to the throne of the Empire, made a great change in the condition of the Churches, of the Christian people, and of the Bishops. That **Emperor** and all his successors—Arians as well as Orthodox, Women as well as Men—took to meddling in Church affairs, to judging as to Doctrines, and deciding and guiding in the election and suppression of Bishops. The most faulty men were often the most honoured, as **Dioscorus** and **Eutyches**. The people began at once to lose their liberties, and to be more or less deprived of their rights in the election and removal, and so forth, of their **Bishops**; in the reception and exclusion of members, and such things. The simplicity of the service in the public congregation became more and more matters of form, and robes, and postures, and arrangements beforehand, and was more and more shut up to the Bishop and his ordained and paid Clergy. The free exercise of Gifts of the Spirit, in Prayers, Hymns, and Exhortation, were restrained.

The **Bishops**, patronized, often appointed by or at the sugges-

tion of the Emperor, liable to be removed by him, encouraged to take in public the place, and exhibit the State and Pomp of the discarded Pagan Pontiffs, and enriched at their cost and at the cost of the ancient temples, called to Councils, and often wasting their time in running to Councils and to Court, were in many respects **very unlike** their **simple predecessors** in that holy office, who looked upon their Election to the Episcopate as a call to martyrdom for the remainder of life, and to a violent death at the end.

A consolidation of outlying parishes under one town Bishop, the country Bishop being suppressed, and similarity of Mode and Order in the conducting of the Divine Worship, led to many changes and to much deadness.

Bishops' Conferences.

(3) **All gatherings of Bishops** from which the voice and vote of the Lay Communicants are excluded are dangerous to the **simplicity** of the **worship**, to the **scripturality** of the **teaching** in the congregations, and to the **rights** of the people. All their **Decisions**, with the reasons for them, are not always published. There are many "secret understandings," which, though not written, are quietly and perseveringly carried out. In our own Age we see how the thing works.

"*St. Gregory of Nazianzen* said of the Councils of his time that he never saw an Assembly of Bishops that had a good and happy conclusion; that they always increased the Distemper rather than cured it!"—*Du Pin, Fifth Century*, 2, 214.

"Age of Councils."

The age was an "age of Councils," and whatever **right** decisions those of Nice, Constantinople, Ephesus, and Chalcedon arrived at respecting the Godhead and Manhood of the Son, the eternity and personality and procession of the Holy Spirit, the Bishops **did not think of stopping there**. New **titles of pride** and new **claims of power** are found in Council after Council, and these "**Ecclesiastical Clubs**," supported by the arm of the State, carried out their decrees by the very worst forms of "**Boycotting**," and were in reality the very worst form, and were characterized by the very worst vices, of "**Trades Unions**."

The Bishops departed from every one of these Councils more and more determined "to defend their own order against all men," to arrange all matters in every district after one common plan, and to watch and urge one another on in this work.

Tatian's Harmony. Reasons Against.

(4) Tatian's Harmony would inevitably come under the consideration of these ecclesiastical conferences.

Wherever it was regularly read it **almost excluded**, because of the want of time, the reading of the Divinely-inspired, **separate, four Gospels**. **This was a real evil.**

Nothing whatever should be allowed to shut out **the Holy Spirit's own words**, as He Himself chose to arrange them, from the ears of the people. There is a wide difference between the sharply-cut steel signet or stamp, and the same signet or stamp as represented in the Birmingham *cast iron* impression. The first is the Divine Gospels as they proceeded from the hands of the inspired penman; the latter is, even when best arranged, the "Continuous Narrative." There is **force** and **vigour** and **energy** and **keenness**, which anyone spiritually-minded **can feel** in the Gospels, and what he is sure to miss in the attempt to make a **full** narration. Of this Bengel, Tregelles, Westcott, Alford, all modern editors of the Greek Gospels, make complaint.

5. Revision of the Peschito.

(5) **Westcott and Hort** note "a united effort of the Bishops in Syria, in the *fourth* century, to correct their old Syriac Version by the Greek original." Every one of those Bishops would be eager to see the revised *Peschito* take its proper place in all the churches. In their separate volume, page 84, they call it "an **evidently authoritative revision**," "a **Syrian 'Vulgate'** answering to the Latin 'Vulgate.'" (Sections 118, 119; and see their small edition, pp. 554, 551.) "The second took place in 508, by Bishop Polycarp, for Philoxenus of Mabug." (Separate vol. 85.) These dates come into the times of which we are now treating, and Syria is our sphere. For these reasons the **distinct** Gospels must, as soon as possible, take the place of the **compiled** or **mixed** Gospel.

Effect.

(6) Of these efforts the author of the article on *Syriac Literature* in the *Encyclopædia Britannica*, ninth edition, vol. xxii. page 825, says, "The results of these and similar efforts is, that **not a single copy** of Tatian's work has **come down to our times.**"

In treating of these episcopal efforts at **uniformity**, we begin with Eusebius.

(7) **Eusebius of Cæsarea**, died 340, a great friend of the Emperor, was particularly active and observant.

He, speaking of the **Encratites**, says, "ὁ προτερος ἀρχηγός. Their former leader, Tatian, composed οὐκ οἶδ' ὅπως, **I know not how**, a sort of connection and combination of the Gospels, and **this he called the Dia Tessarōn**; and this work is circulated in some quarters even to the present time."

Greek in Wetstein 67; English in Hill, Maher 17, and Lardner 2.149, where also see the Greek; Latin in Moes. ii.

Eusebius does not seem to have personally known the work.

He knew (1) that Tatian had put it together—*συνθεῖς*.

2. That he had given it its name—*προσωνόμασεν*.

3. That it had had a wide circulation.

4. And this for a very long time—from 160 to say 335 already.

5. That its influence is now on the decline.

6. But that, even now, it is widely circulated—*φερεται*—in certain districts—*παρά τίσιν*.

And from other sources we know (7) that those districts were very widely extended indeed; and we know besides

8. That it continued in those districts long after Eusebius had ceased to write.

(8) 9. That Tatian compiled it, he could not tell how—*οὐκ οἶδ' ὅπως*, "Nescio quo modo" (Moes. v.); "Nescio quam" (Wetstein), with "catena, 'a chain.'"

Bishop Lightfoot and Bishop Westcott don't agree in their exposition of this phrase; but in what I have said of the way in which Tatian's aim is carried out, and in the illustration which I have given you from Dr. Stroud's *Harmony*, *you know what it means*. Neither of these Bishops had seen the book when he wrote. This meaning is again verified in the quotations from the *Harmony* made, in their sermons, by Aphraates the Persian and Ephraem the Syrian.

(9) **Epiphanius**, A.D. 374, speaking of Tatian says :

The Dia Tessaron Gospel is said to have been composed by him. **Some call it the Gospel according to the Hebrews.**

1. Epiphanius had never seen the book.
2. He speaks here with his usual carelessness.
3. He says, "*Some call it the Gospel of the Hebrews.*" He does not call it so himself.

4. Of "the Gospel to the Hebrews," and Mill's "Gospel of the Ebionites," we know a good many things. **With Tatian's Gospel in our hands**, and having examined it carefully, we are **very sure** that that is **not** what was called "the Gospel to the Hebrews."

Epiphanius made one true statement, That Tatian wrote the Dia Tessaron.

His foolish **chatter**, in repeating the words of others, has occasioned some moderns to wax very bold in their **antagonism to the real Gospels**, and in their attempt to set aside the testimony which Tatian's Dia Tessaron bears to those blessed and divine books.

§ II. Epiphanius himself *did not take any action whatever against* Tatian's Harmony. **While these were writing against, others were praising and using the Dia Tessaron.**

Aphraates.

(10) **Aphraates**, the Persian sage, A.D. 336, Bishop and Abbot of the Convent of St. Matthew, near Mosul, delivered a series of **sermons**, which are found to follow the order of the Dia Tessaron from Chapter VIII. to Chapter XXIX. The first ten of these sermons were composed A.D. 337, the remaining twelve A.D. 344, and an additional one A.D. 345—**five years after the death of Eusebius**. The use of the Dia Tessaron was even then **not declining**. So that his depreciatory remarks have not yet produced any marked effect; certainly not such as his training in Cæsarea and his eminence at that time would have led us to expect.

These **Homilies contain** numerous and extensive quotations from the Gospel **History**; but the learned English editor, **Dr. Wright**, noticed that the passages from the Gospels seemed **mixed together** in an extraordinary way. He says :

Like most of the Ancient Fathers, Aphraates seems to me to quote the Peschita merely from memory, sometimes

mistaking the book in which the passage occurs, and at other times mixing up the words of two or three passages of Scripture. In some places I have not been able to discover the text at which he aims.

Mr. Hill says :

The explanation of this is a very simple one. The quotations of Aphraates were taken from the *Dia Tessaron*, which we know was *almost exclusively* used in Syria in his day. Indeed his own words shew this. In Homily 1 he says: "Christ is also the Word and Speech of the Lord, as it is written in the beginning of the Gospel of our Saviour, **In the beginning was the Word.**" This is the first line in Tatian's book.

It could not be St. John's Gospel only that is here meant, since he speaks of **one book of the Gospel**, and yet repeatedly cites the words of other evangelists. Beside St. John's Gospel we know of no other that began with this sentence, but only the *Dia Tessaron* of Tatian. *Zahn* has carefully examined these passages, and found undoubted evidence, in the longer quotations, that they changed from one Gospel to another in the same way that the *Dia Tessaron* does. (*Hill*, 12.)

This furnishes an explanation of Eusebius' remark, "I know not how"—*οὐκ οἶδ' ὁπως*.

The same kind of arrangement can be seen in Moesinger's Ephraem throughout.

Ephraem.

(11) **Ephraem** the Syrian, A.D. 364-378. He was born at Nisibis, which had been evangelized from Edessa, and always kept up most loving intercourse with that, "its Mother Church." The father of Ephraem was a Pagan priest, by whom his son, because he would not obey his wicked commands, was driven from his home, and compelled to take refuge in the home of the good pastor James, Bishop of Nisibis, to whose true fatherly care and instruction, under God, he owed all his qualification for service in the Gospel, and whom they say he accompanied to the Council of Nice. They report that he lived as a **solitary monk** in a cave for some time in the deserts of Egypt. After that he made his way to Basil, in Cæsarea in Cappadocia, and had his hands laid upon him, and was by him "blessed for the office of the Diaconate," which was the highest office that he ever held in the Church. He returned to Edessa, and spent the

remainder of his life there living in a cave, and preaching in Edessa to the great advantage and with the applause of her Christian citizens. He seems, according to Theodoret, not to have known Greek; but Jerome, in his "Ecclesiastical Writers," c. 115, says that

So great was the esteem in which he was held that his works were read publicly in the churches, and translations of them even in Greece, after the reading of the Holy Scriptures.

Works of Ephraem. He has left a great number of hymns, and six volumes of his works were published by **Assemani**, three in Syriac and Latin, and three in Greek and Latin. Editions have besides been published by Protestants, by **Vossius** in Latin, and in Greek at Oxford. To these many additions have since been made by the **Mechitarists**, and last of all by two of them, **Aucher** and **Moesinger**, out of the Armenian, the translation into Latin of the Commentary of Ephraem, written upon the *Dia Tassarōn* of Tatian. **This book** more than all other things put together led, in the end, to the discovery and publication of the *Dia Tassarōn* itself, after thirteen hundred years of concealment.

Ephraem's Commentary was written towards the very end of his life, A.D. 378—at a time when the Church in Edessa was in great trouble and sorrow, its orthodox Bishop Barses having been driven away, and an **Arian** intruded, by the Arian Emperor Valens. (Note 1, p. 284, Moesinger, and Introduction, p. vii.)

Syrian Reverence for Ephraem.

The Syrians cannot speak of Ephraem without some prefix or epithet of reverence, such as "Mar," "Mor" = "Master," "Doctor," "Prophet." They describe him as "the Lyre of the Holy Spirit" and "the Doctor of the whole world"—*της οἰκουμένης διδάσκαλος Εφραίμ*. (Most of this in Lardner, vol. iv. at p. 304.)

Ephraem's quotations are like those of Aphraates, they ramble from one evangelist to another, but they follow the order of the *Dia Tassarōn*. Would Ephraem have written Commentaries upon the *Dia Tassarōn* if it **had been a bad book**? Would he have preferred this continuous narrative, taken out of the four, rather than have commented upon the four separate Gospels themselves,

if it had not been that he found the one abridgement, and not the four, in use in the public service of the churches in Nisibis, in Edessa, and all through the East?

(12) The death of Ephraem was 378. That century ends, and the **fifth** begins, still finding Tatian's Harmony in public use in all the churches of **Syria** and its home, **Edessa**, the theatre in which it received its highest honour. About the close of the first quarter of that century the first step was taken towards its removal.

Rabbula was Bishop of Edessa from A.D. 412 to 435. He took a very vigorous part in favour of Cyril in the disputes about Nestorius. In that he was opposed to Theodoret, and to the patriarch John of Antioch. In the canons left by him this rule is found,

Let the Presbyters and Deacons have a care that in all the Churches there be provided and read a copy of the distinct Gospel.

The *distinct* Gospel—*mēpharrēshē*—is here opposed to the *compiled* or *mixed* Gospel—*mēchallēlā*. (*Ency. Brit.* vol. xxii. pp. 824-5.)

In preparing the new edition of the Syriac Gospels, revised from the Greek text, Rabbula, the correspondent and zealous imitator of Cyril of Alexandria, was himself then engaged. Of course he was anxious to see that revised version in use in every Church under his care, and to do everything which would give satisfaction to Cyril and his friends. But not one word *is* said here **against** Tatian's Harmony; and the rule is **a right good one in itself**; but its effect would be to set aside the reading of Tatian, for want of time, on every occasion on which the New Testament reading was taken from one of the *distinct* Gospels. But Rabbula does not make any decree **against** the reading of Tatian. He was Bishop in "the Home" of the Dia Tassarōn; and *there* he **does not venture**, and very likely has **not personally any inclination** to utter, one word against that Work. His position was not a very secure one.

Du Pin describes him (p. 218) as one of the violent enemies of Theodorus of Mopseusta, and the most zealous defender of the manner of speaking used by the Egyptians. At page 211 he narrates that he got several other Bishops to unite with him in a circular letter to the Bishops of Armenia, to oblige them to reject

the books of Theodorus, which they had translated into their own language. At page 204 that the zeal of *Rabbula* carried him so far, that he not only pronounced anathema upon *Nestorius*, but also publicly upon Theodorus, who was long dead, and upon all who did not agree with Cyril's judgment. This brought upon him a sentence of excommunication from his *Patriarch*, John of Antioch, and some others of the Eastern Bishops, who publicly proclaim to the world that they "will not communicate with him till, being summoned before them, they had pardoned him, upon his making **satisfaction**, or he had been **punished** according to the rigour of the laws."

(13) **Theodoret**, Bishop of Cyrrhus, on the Euphrates, A.D. 420 to 457, one hundred and twenty years after Eusebius, and **three hundred years** after the *Dia Tessaron* was first received and read in the churches and schools of Syria. Speaking of Tatian, he says:

He composed the Gospel called the *Dia Tessaron*, having cut away, *περικόψας*—the Genealogies—and *τὰ ἄλλα ὅσα*—the other things whatsoever—which show our Lord to have been born of the seed of David according to the flesh. And this work was in use, not only among those of his own sect—*συμμορίας* [an inoffensive term]—**but even among those following the Apostolic Dogmas**...*ἀλλὰ καὶ οἱ τοῖς ἀποστολικαῖς ἐπόμενοι δόγμασι*, who, not discerning the evil character—*τὴν κακουργίαν*—of the Composition, in their simplicity, used the book as a **Compendium**—*ὡς συντόμῳ*—of the Gospels.

I my own self found more than two hundred such books—*πλείους ἢ διακοσίας βίβλους*—**in reverential use**—*τετιμημένας*—in the Churches of our district—*παρ' ἡμῖν*. All these having collected together—*καὶ πάσας συναγαγὼν*—and removed, I placed by themselves *απεθέμην*, and I brought in **instead** *ἀντὶσθήγαγον*—the Gospels of the four Evangelists.

The Greek of this passage is given from Migne's edition, in full in Ciasca, page ix. ; the Latin for it in Mill, in Ciasca, and in Moesinger, ii. ; the English in Lardner 2, 149, and in Maher, and quite a number of other writers. **The passage is a memorable one!**

(14) Eusebius and Epiphanius, living outside Syria, knew hardly anything **accurately** concerning the *Dia Tessaron* of Tatian.

Theodoret, a most active and hard-working Bishop, labouring for more than thirty years in that district in which the book circulated, had carefully examined the work. Theodoret tells us:

Points.

1. That Tatian compiled the book.
2. That it was known as the *Dia Tessaron*.
3. That it was regarded as a **compendium** of the four.
4. That it was, **with the utmost reverence, publicly read** and preached from in the churches in Syria.
5. That he had himself collected into **one heap more than two hundred copies** of this book—"quos omnes in unum congestos seposui." (*Ciasca's Latin*.) What became of those volumes? What did he do with them? Is that heap still piled up together somewhere? or did this Bishop **burn** the books? as so many Bishops have, age after age, been employed in doing to copies and portions of the Bible. They must have been **large, expensive books**.

They had for three hundred years been publicly read in the churches, written in a clear hand, to be read before a whole congregation by a man whose eyes were not helped by spectacles. Nine generations of men, women, and children had learned from them all that they knew about Jesus and about His salvation. They had learned from them what to believe, what to hope for, how to live, and how, when called upon, to offer up their lives a willing sacrifice to Jesus Christ.

Had he not one kind word to say of those dear, dear books? Could he do nothing to preserve them in **reverence**, and *where* they could be easily consulted? Could he not have arranged that while the Divine evangelists are read in the churches, and always appealed to by the Teachers, these books should be made constant "Lesson Books" in the schools? with the sacredness upon them of the beloved eyes which had looked on them, and of the lips which had read from them, of the tears which had been shed in the realization of the love contained in them, and proclaimed by them, of the blood of pastors and people, of parents and relatives of the dear little children, willingly shed in obedience to them, and in the determination to guard them from all *Traditores*—traitors—and from all who would injure or destroy them?

6. He replaced them by the four evangelists.

§ IV. Reasons for removal.

Why did he Remove the Books?

TWO EXCUSES: NOT REASONS.

(15) **He gives two excuses.** They are **not reasons** warranted by the book itself. If he could have charged any real "heresy" he would most assuredly have done it. No man ever knew better than he how to discover points.

§ I. **First excuse.** He says the **genealogies** were **left out**. But to leave out the genealogies is **not a "heresy."** There is not one word in the Harmony **against** the genealogies. (1) To read one and leave the other out, would be to disparage the one not inserted. (2) He could hardly have inserted the two, one after the other, in the same day's reading, without exciting doubts or giving dissatisfaction. (3) He could not have "dove-tailed them," as he has done so many other incidents which, with some differences, are narrated by the separate evangelists. (4) He could not have inserted an **explanation** shewing how easily the two catalogues can be "harmonized." **Tatian does not insert one sentence of explanation** or reconciliation or interpretation in his whole book, from beginning to end. "He inserted **not one sentence of his own**," as Ebed Jesu so sweetly testifies.

(16) A **Presbyterian minister** could read both at the same service, on the same Lord's-day, usefully, because he is at liberty, and indeed expected, "to explain," "to reconcile," and "to press home" as he goes along; and he is not tied as to the **quantity** that he must read at each service. The **Church of England clergyman is not at liberty** to do this. He must read the assigned portions through without making any observation. The **Syrian "Reader"** had to read through without comment, the **preaching** being done afterwards by the pastor. Tatian knew this. He prepared his book **for public reading in the church**. He did **not reject the passages**. He knew that they could be studied quietly at home, and at other times in the church. "For their good," "to their edification," he thought he would best serve his Syrian congregation by leaving the genealogies out in his arrangement for the public readings.

(17) What Church on earth takes care to read the entire four gospels through in the course of one year, omitting no passage whatever? Are these Churches "heretical" because they don't

read every single sentence? Tatian's Harmony is not "heretical" because of its not containing at some given place in it the two genealogies of Jesus Christ. Yet **Bar Ali** says that Tatian "was **anathematized** for leaving out the genealogies." Then his name ought to be restored to the *diptychs*.

(18) The Woman taken in Adultery.

Almost all the Churches, and at a very early age, left out from their copies of the Gospels, intended for public reading in the Church, the pericope, about "the woman taken in adultery." In some MSS. it is inserted at the end of John, in others before the commencement of that Gospel. Those who left it out knew that that section was "Holy Scripture," and (2) that it was part of the divinely-inspired Gospel of John. But (3) they **had not John's faith and love**, and could not see with John's eyes. They thought they were guarding purity, by not allowing the passage to be read in public. **Augustine** tells us:

The fact is, that some of very middling faith, or rather enemies to the true faith (non nulli modicæ fidei, vel potius inimici veræ fidei) had taken that passage away from their copies, fearing that, from the indulgence which the Lord gave to the adulteress, impunity of sinning would be regarded as given to their wives; as if **He willed** to give permission to sin, who had said already, "Go and sin no more!" (*Augustine*, in *Alford*, 708, *de Conj. Adult.* ii. 7.)

"The **Revisers**" cut this passage off, with a special note and marks, from the unity of the sacred text. They are very silly; but are they therefore "Heretics"?

Bishop Westcott and Dr. Hort have placed it, in their Greek New Testament, at the end of John's Gospel, with special marks, and a special title at the head. Are *they* therefore "Heretics"? They have inserted verses 9 to 20 of Mark xvi. with the same marks, though the Vulgate and Tatian, the Latin and Syriac, much older than the oldest Greek MS. of the New Testament, both insert it as undoubtedly part of the text. Even this course of theirs does not make Bishop Westcott and Dr. Hort "Heretics."

At the bottom of that page, and with like marks, and to the eye as of as much authority as those twelve verses, they have inserted a section about Peter and the preaching of the apostles to the ends of the earth; words which never did form any part of the sacred text: but like to which are many sentences found at

the beginnings and ends of old MSS.; examples of which occur in both the Arabic MSS. of Tatian.

The genealogies placed at the end.

(19) As the story of the woman taken in adultery has been served in many MSS. and by many Editors, so the Genealogies were, and I think **by Tatian himself**, placed at the end of the very original **autograph** copy of his Syriac Dia Tessaron.

Ciasca's Evidence.

A. The learned had long been puzzled about MS. No. XIV., which claimed to be Tatian's Harmony; but it had inserted in its text the two genealogies. Ciasca, in his essay, had said that in all likelihood the **copyist** had inserted them there; but when the *Borgian* MS. from Egypt came to be examined, Ciasca found them, not in the text, but inserted, along with other matter, at the end, as Ciasca, (p. x.) tells us:

Truly in **the text** of that MS. they are omitted, and these it **relegates to the end** of the book, under the title, **The Genealogies of Jesus**, to the pericope of Matthew joining on that of Luke, no space being placed between. From which is deduced, **either** that the translator into Arabic willed faithfully to exhibit the Syriac text of Tatian, and at the same time to give to his readers parts which were wanting; **or** that, which is more probable in saying, **the Syriac exemplar itself**, from which the Arabic Version hath proceeded, had the Genealogies similarly placed at the end; and from the same place they were turned by the translator along with other things, into Arabic.

The place of the translator's **Inscription** shows the latter to have been the case.

Ciasca goes on to explain that the *copyist* of the Vatican MS., in all likelihood, had before him **the same exemplar** as that from which the Borgian MS. was made. Finding, as the copyist of the Borgian MS. did, the Genealogies placed at the end, that he, out of his own head, placed them **where he thought they ought to be**, and where they now are in that MS. XIV.; so creating one very serious reason why that MS. was not long ago acknowledged to be, as it professes to be, and as, since Ciasca's publication of Tatian's Harmony, it is known to be, Tatian's Dia Tessaron.

B. Did Tatian put them into the Appendix?

And if found at the end of the **Syriac exemplar**, from which the Arabic translation was made, who shall tell **at what age** they were first put in there? Who can prove that Tatian himself did not so place them in the very first—his own **autograph**—copy of his original Syriac *Dia Tessaron*. In making copies afterwards, to leave them out, and so spare parchment, or bombazine, was certainly as likely as, to add to the cost, by putting them in at the end.

Certainly Theodoret's saying that Tatian "cut them out" is no evidence. For Theodoret is undoubtedly **shuffling**, a practice not at all strange to some Bishops, and was certainly quite the fashion in Theodoret's time. Besides, Theodoret very likely saw only recently-made copies, and very likely never saw the autograph of Tatian at all. That was at *Edessa*, and the Bishop there and he were deadly enemies.

In his second excuse

(20) He tells a **barefaced lie**, when he says that Tatian "took away **all the passages** which proclaim Jesus to be of the seed of David according to the flesh."

Answer First.

The Jesuit Maher says **right well**:

There is no ground for supposing that the denial of the **Humanity**, or the **Davidic Descent** of our Lord, formed any part of Tatian's Heretical opinions. This is a point which seems to have escaped most writers on the subject. However, neither Irenæus, Clement of Alexandria, Hippolytus, Eusebius, nor Epiphanius include this Heresy among the false doctrines **they ascribe** to him; and we cannot conceive that such a grave error would have been ignored, whilst those of a much less serious character are described in detail. (*Maher*, 20, 21.)

Answer Second.

That the **Reality** of the **Humanity** of our Lord was **not** taken out of—**cut away from**—the Narrative in the *Dia Tessaron*, we shall easily see for ourselves; and that that **Humanity** was "**of the seed of David** according to the flesh," that Jesus was David's **Son** and David's **Heir**, we shall see clearly enough in the *Dia Tessaron* itself. Thank God! **we have now the Book**. Our Fathers, even *Mill*, could be imposed upon by great Names, by quotations from Theodoret and others. **We need not be.**

In making the Quotation, the Reader will find first the **chapter**. That is the same in Arabic, in Latin, and in English. But Hill in his English translation has divided up the chapter into verses. These verses follow the **first** number. H. marks *Hill*; C. is *Ciasca*. In quoting *him* the Latin page is given, where the reader must look for the verse or sentence for himself.

(21) Neither angel nor Mary **could** understand the **process** of the Holy Incarnation. **No creature can or ever will be able to understand that.** But the words uttered by the angel give to faith **material to fasten upon**; show that the Human Nature of our Lord did not come from Heaven, but is of the Virgin Mary, of the seed of David.

A. **To the Heiress of the House of David the Angel says :**

- H. 1. 36; C. 2. 1. The Holy Ghost shall **come**; and
2. The Power of the Most High shall **descend upon thee** :

Wherefore (1) **that** which shall be born of thee shall be **holy**; and (2) shall be called the **Son of God**.

"His only begotten Son was conceived by the Holy Ghost, born of the Virgin Mary."

H. 1. 44; C. 2. Elizabeth asks, Whence is this to me, that the **Mother of my Lord** should come to Me?

H. 1. 27; C. 2. **Gabriel** is sent to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary.

H. 1. 33; C. 2. "He shall be great, and shall be called the Son of the Most High, and the Lord shall give unto Him the **throne of His father David**." A child can see that David could not be His father if His mother was not of that house of which it is said, "Of the fruit of thy body will I set upon thy throne." Ps. cxxxii., 11. See Ephraem, Moes., p. 16; Alford on Luke i. 27.

H. 1. 69; C. 3. **Zecharias** sings, "He hath raised up an horn of salvation for us, in the house of His servant David."

H. 2. 3; C. 3. The angel: "Joseph, Son of David, fear not to take unto thee Mary thy wife: for that which is begotten in her is of the Holy Spirit."

H. 2. 12; C. 3. "Joseph also went up from Nazareth into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David, with Mary his betrothed, who was great with child, that he might be enrolled there." "Because **they both** were," &c. (Ephraem. So *Isidore of Damiat*a, Du Pin, 3. 2. p. 4.)

H. 2. 18; C. 4. **The angel to the shepherds**: "Be not afraid, for I bring you as good tidings a **great joy**, that shall be to

the whole world. There is born to you this day in the city of David a Saviour, which is the Lord, the Messiah." He could not be Messiah if he were not David's Son.

H. 2. 24; C. 4. "They came with haste, and found Mary and Joseph, and the babe laid in the manger."

H. 2. 34; 4. Of **aged Simeon**: It had been said to him by the Holy Spirit that he was not going to see death until he had set his eyes upon the Lord's Christ. **The Lord's Messiah could be only of the seed of David.** Simeon knew this. (Isa. xi. 1.)

H. 3. 1; C. 5. The wise men: "Where is the King of the Jews, who has been born?"

H. 3. 4, 5, 6; C. 5. **Herod of the Sanhedrim** demands *where* the Messiah should be born. "And they said, In **Bethlehem of Judah**: thus it is written in the prophet, And thou Bethlehem of Judah art in no wise least among the kings of Judah, for out of thee shall come forth a King, and He shall rule My people Israel."

H. 3. 11; C. 5. "**The magi** came into the house, and saw the child with Mary His mother, and they fell down and worshipped Him: and opening their cases they offered **unto Him** offerings; gold, myrrh, and frankincense."

B. The Son of David.

B. (22) Again and again, and with His own entire approval, Jesus is called **the Son of David**. He solemnly claims that title.

H. 14. 42; C. 26. One dumb and blind, that had a devil, is cured: "*All the multitudes* were amazed, and said, Is not this, think you, the Son of David?"

H. 20. 46; C. 37. A Gentile from Hemesen of Syria cries after Him, "Have mercy on me, O Lord, **thou Son of David**."

H. 31. 29, 30; C. 55. Blind Bartimeus "cries with a loud voice, Jesus, thou **Son of David**, have mercy on me. When rebuked he cried out the more, Thou Son of David have mercy on me."

H. 39. 31; C. 69. At his public entry into Jerusalem, riding on the colt: "When he drew near to the descent of the mount of Olives **all the disciples** began to rejoice and to praise God with a loud voice, for **all the mighty works** which they had seen, saying, Glory in the highest: **glory to the Son of David**. Blessed is He that cometh in the name of the Lord: and **blessed is the kingdom which cometh, even our father David's**. Peace in heaven, and glory in the highest."

H. 40. 2-4; C. 70. "But when the chief priests and the Pharisees saw the wonderful things that He did, and **the children** that were crying in the temple, and saying, **Praise to the Son of David**, they were annoyed, and said, Hearest thou what these are saying? Jesus said unto them, Yea: did ye never read, **out of the mouths of children and babes thou hast selected my praise?**"

H. 35. 17-22; C. 62. **That question of Christ, which put an end to the answering, and even to the questioning** of the Scribes and Pharisees, is fully recorded in Tatian thus: "Now when the Pharisees were gathered together, Jesus asked them a question, saying, What say ye of the Messiah? **Whose Son is He?** They said unto Him, **The Son of David.** He saith unto them, How then doth David in the Holy Spirit call Him Lord? for he saith, The Lord said unto my lord, sit thou on My right hand, that I may put thine enemies underneath thy feet. If David therefore calleth Him **Lord, how is He his Son?** And no one was able to answer Him; **neither did any man venture from that day forth to ask Him about any matter.**"

C. (23) **The Son of Man.**

While on earth the glorious title, "**Son of Man,**" out of Daniel vii. 13, was the one which, **for our comfort,** He chose most frequently to use. He accepts the **lowliness** and **agony** which belong to it, and claims for Himself the **universal sovereignty** promised there to the Son of Man.

H. 23. 32; C. 42. "What do men say concerning Me, that **I, the Son of Man,** am?" The *lowliness* lovingly proclaimed. "But whom say ye that I am?"

H. 35. "Simon Cephas answered, Thou art the Messiah, **the Son of the living God.**" The *glad answer of God-given Faith.*

H. 36. "Jesus answered and said unto him, Blessed art thou, Simon, son of Jonah; flesh and blood hath not revealed it unto thee, but **my Father** which is in the Heavens."

H. 24. 1; C. 42. "Verily I say to you, There are indeed some standing here, which shall not taste of death, till they see the **kingdom of God** coming in power, and the **Son of Man** coming in His kingdom." Note instance of Tatian's *dovetailing*. "And after six days Jesus took with Him Simon Cephas and James and John . . . and as they were praying Jesus was transfigured, and made into the form of another person. . . ."

H. 12; C. 43. "A voice was heard, saying, This is my beloved Son, whom I have chosen; hear ye Him."

H. 17. "Tell no man what ye have seen, until **the Son of Man** riseth again."

H. 21. "How it was **written of the Son of Man** that He should suffer many things and be rejected."

H. 23. "Even so the Son of Man is going to suffer from them."

H. 31. 5; C. 54. He describes His own Mission on earth. "Even as the **Son of Man** came, not to be ministered unto, but to minister, and to give His life a **Ransom** for many."

H. 24; C. 55. "For the Son of Man is come to **seek** and to **save** that which was **lost.**"

H. 30. 40 to 44; C. 54. He took the disciples apart . . . between Himself and them.

"We are going up to Jerusalem, and all the things that are **written** in the Prophets concerning **the Son of Man** shall be accomplished. He shall be delivered unto the Chief Priests and Scribes, and **they** shall condemn Him to death; and shall deliver Him unto the Gentiles: and **they** shall mock Him, and scourge Him, and shall spit into His face: and they shall condemn Him: and they shall crucify and kill Him: and the third day He shall rise again."

H. 24. 49, 50; C. 44. An earlier intimation of these same things.

H. 42. 22; C. 75. "Then shall appear the **sign of the Son of Man** in Heaven: and then shall all the tribes of the earth mourn; and they shall **look** at the Son of Man coming on the clouds of heaven with Power and great Majesty."

H. 31. "Watch ye, at every season, and pray, that ye may be counted worthy to escape all these things that are going to take place, and to stand **before the Son of Man**."

H. 32. "Of that day and that hour knoweth no one, not even the angels of heaven, nor the Son, but the Father."

H. 38. 40. "Even as it happened in the days of Noah, so shall the coming of the **Son of Man** be. . . . So shall the coming of the **Son of Man** be."

H. 43. "As in days of Lot, so shall it be in the day when the **Son of Man** shall appear."

H. 43. 43; C. 77. "When the **Son of Man** shall come in His glory, and all His holy angels with Him, then shall He sit on the throne of His glory. . . ."

H. 45. "He shall set the Rams on His right hand, but the Kids on the left. Then shall the King say, . . . Come, ye blessed of my Father . . ."

H. 52. "Whatsoever ye did to one of the least of these **my brethren**, ye did it unto Me."

H. 48. 20; C. 85. "The **Son of Man** shall be betrayed into the hands of sinners."

H. 26. "Judas, betrayest thou **the Son of Man** with a kiss?"

H. 49. 33 to 36; C. 88. The High Priest, "I adjure Thee by the living God that Thou tell us whether Thou be **the Messiah, the Son of the living God**."

"Jesus said unto him, Thou hast said, because **I am**."

"They all said unto Him, Art Thou then **the Son of God**?"

"Jesus saith, Ye say *it*, because **I am**. I say unto you, Henceforth ye shall see **the Son of Man** sitting at the right hand of Power, and coming in the clouds of Heaven."

H. 17. 24; C. 31. "**The Son of Man** shall send forth His angels, and they shall pick out of His kingdom all things that cause stumbling [all scandals.—Ciasca] and all the workers of

iniquity, and shall cast them into **the** furnace of fire : there shall be **the** weeping, and gnashing of teeth. Then shall **the righteous** shine forth as the sun in the kingdom of their Father."

D. (24) **Hunger, Thirst, Weariness, &c., of Christ.**

Tatian begins his Harmony with the assertion of the **God-head** and **eternal SONSHIP** of Christ ; but he is **equally clear** as to the **TRUTH** of His **SINLESS** humanity ; that He was really "**MAN**, of the substance of His mother ;" our "**near kinsman**," who as such had "**the right to redeem**" us. He is God in our nature, and as so entitled to be called "**Immanuel**, God with us." The Holy Spirit, by the medical man Luke, distinguishes the three parts in the real humanity of Jesus, and shews that each was capable of growth as they are in us, and each grew. (Luke ii. 52.)

H. 3. 24 ; C. 6. "The child grew, and waxed strong in spirit, filled with wisdom." *Rev. Ver.* : "Jesus advanced in wisdom." That regards the **human spirit** ; it cannot regard Godhead. "And stature." That regards his **human body**. In favour with God and *men*. That speaks of the *ψυχη*, the soulish part, which loves and feels, and whose outgoings create and foster love in others.

He was not sustained **without nourishment** ; needed food as we do. After forty days of fasting he was **hungry**.

H. 4. 44 ; C. 8. He fasted forty days and forty nights, and tasted nothing in those days. He afterward **hungered**.

H. 11. 34 ; C. 20. After a whole day of preaching and miracle working, with "no time to eat bread," no time for sleep, no time for a refreshing bath, "they took Him even as He was," and notwithstanding the tossings of the boat, the inrush of the billows, and the terror of all on board, "Jesus was in the stern **asleep** on the cushion."

H. 21. 10, 11 ; C. 37. After a long walk from early morning, under the broiling Syrian sun, he lies down, at 12 o'clock noon, on the well-side at Sychar, **weary and thirsty**.

"Jesus, being **wearied**" [*fatigatus*.—Ciasca] "with the **toil** of His journey, sat by the spring: the time was about the sixth hour." Not a usual hour for the drawing of water ; but the woman whom *the prudists* of Sychar have cut off, but whom the Good Shepherd is seeking, she comes to the well. "Jesus said unto her, Give Me water, that I may drink."

H. 38. 19 ; C. 67. He teaches His own to "**weep** with those that weep." And at the grave of Lazarus "**the tears** of Jesus were shed." They were **real human tears**. "And poured out were the tears of Jesus."—Ciasca.

H. 48. 5, 6, 8 ; C. 85. When He comes to the place, before the foundation of the world, fixed for His agony, He began to be

sorrowful and anxious—the humanity real. “He saith to them, My soul is exceeding sorrowful, even unto death.” It was a real human soul. He speaks of the *ψυχή*. Of the *πνεῦμα*, the Spirit, at verse 12. “He kneeled down, and fell forward on his face, and prayed that if it could be done, that hour might pass away from Him. And He said, Father, Thou canst do all things. If Thou be willing, remove this cup from Me: nevertheless, not My will, but Thy will be done.” TWO WILLS, and both SINLESS. Even a *sinless* will, to be surrendered.

H. 48. 12. Of Himself, as well as of the three chosen ones, He utters the maxim, applicable as well to His sinless, as to their sinful, flesh:

“The Spirit is eager and ready, but the body is weak.” He does not say sinful.

H. 48. 13, 16; C. 85. “O, My Father, if this cup cannot pass away except I drink it, Thy will be done.”

“There appeared unto Him an angel from heaven, strengthening Him. And while He was afraid (taken by Tatian out of Heb. v. 7) He prayed with uninterrupted prayer: and His sweat became as it were a stream of blood, and fell down upon the ground.” The word blood need not have occurred at all, if sweat only, no matter how heavy, had been intended. That sweat of blood proves the sinless God-man sufferer to be a true man.

The Revisers insert a note here: “Many ancient authorities omit verses 43, 44.” It is ridiculous to give the title of “authorities” to MSS. which shew careful preparation for Church reading, by men in the main “destitute of the Spirit of Christ.” Justin Martyr and Irenaeus have these two verses. So has the Latin Vulgate, older far than any of these so-called “authorities”; so has Tatian’s Harmony, as old as the Vulgate; and so must have had Tatian’s Greek copies; and those Greek copies also from which the earliest Syriac versions were made.

The Angel and the Suffering Saviour.

Some people can’t bear angel visits, or anything which speaks of God and spiritual beings waiting upon human prayers, and interfering in human affairs. But there are “ministering spirits,” though those cold-blooded Sadducees can’t see them.

They baked for, and waited upon, Elijah; they ministered to Him who refused to turn a stone into a loaf; and now one is honoured, and for all eternity, in having been permitted to strengthen his Creator and King, in the hour of His deepest woe.

This text never can be taken out of Luke’s Gospel. Let “the Revisers” correct their Revision! and with their own hands cast down their “authorities.”

Sweat of Blood.

Ephraem the Syrian, whose Commentary on Tatian's Dia Tesson we have already treated of, has written a Hymn upon this sweat of blood. One line of the Latin of Assemani is in Lardner 2, 457 c.:

"The place in which He sweated
Binds to His head the crown."

In defiance of the Revisers we keep on praying, "By Thine **agony** and **bloody sweat**, by Thy Cross and Passion, good Lord deliver us."

All Churches that have got histories would need to change their "Liturgies," if these **Revisers** and their **authorities** are to be attended to. What English-speaking Christian does not love to sing, with Montgomery—

"Gethsemane, can I forget?
Or there **Thy conflict** see,
Thine **agony** and **bloody sweat**,
And not remember **Thee**?"

H. 52. 1; C. 92. After all that awful night, in which He had had no sleep; in which, after the Paschal Supper, He had eaten nothing; in which He had drunk that awful cup in the garden; in which He had been betrayed by a kiss, deserted by His apostles; bound, dragged from place to place; smitten with palms and shut fists and reeds; His sacred face spitted into; in which He was slandered, falsely accused, blasphemed, condemned; in which He was stript, scourged, mocked, crowned with thorns, scourged by Roman soldiers, made to carry His cross, nailed to the accursed tree; after so much loss of blood; so much feeling of cruel pain; after hanging so long on that cross; after those three hours of terrific gloom; during which the Beloved Son had to find out what it is to have the loving face of the Father "turned away" from Him; while Satan and all his hosts are allowed to vent their rage and malice upon Him; while the black robe of our sins is His only covering; and the stink of the bottomless pit and of our iniquities is allowed to gather around Him; after all this, and after the terrible realization of **SIN** as it is, even when **only reckoned to the sinless surety**; is it any wonder that He cries out "**I thirst**"?

Then, strengthened with the vinegar, the dark cloud lifted up, the face of the Father shining again, and all and only love; love especially **because** the Good Shepherd is laying down His life for the sheep, Jesus said:

H. 52. 4; C. 92. "Every thing is finished"; and then, with

a loud voice, crying, "My Father, into Thy hands I commend My spirit." "This He said; and He bowed His head, and gave up His spirit."

One scene more : **Blood and Water.**

H. 52. 16; C. 93. "When they came to Jesus, they saw that He was dead already; and they brake not His legs: howbeit one of the soldiers with a spear pierced His side; and straightway there came out **blood and water**. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe."

May believe what? This first: That He who hung there dead was **not only God**, but was a **real, true man**. That which flowed out was blood, real blood; water, real water—the **crassamentum** and **serum**, the two principal parts into which the blood, very soon after its ejection from the living organs, naturally divides itself.

The cruelty and wrongs inflicted upon Him, the agony through which He had gone in the garden, and during the last three awful hours, ended in "**rupture of the heart**." From the ruptured heart the blood flowed rapidly into the *pericardium*, and in a quantity so large, that John, standing at some distance from the cross, could easily take notice of the discharge. After the actual death, **some considerable time** must have elapsed before the side was pierced, and the liquid in the pericardium allowed to flow out; quite time enough to account for the complete separation which John **presses so eagerly**.

Joseph had to go to Pilate and beg, and very likely pay for, the body of Jesus. The priests had to go and entreat that the execution might be brought to a speedy close, and their Sabbath law kept unbroken. The officer in charge of the execution had to be sent for, and to appear before Pilate and make his report. Permission is given. He returns to the cross. The legs of the robbers are broken. Jesus is seen to be already dead. But lest He should be only in a swoon,—no cruelty, no insult was intended, but in order to make all sure—His side is pierced; and there flowed out, **in its separated condition**, the contents of the pericardium.

The other lessons to which the beloved Apostle calls our special and thankful attention we cannot treat of now. We have here to do with one thing only—that **Jesus was a real Man**, that

Tatian's Harmony proclaims Him to be so ; that the contents of His heart were just the same as that blood is, which flows in our own hearts; the only difference being,—our blood is all sinful and Hell-deserving; every drop of His is of infinite value and soul-cleansing. His blood is "**the blood of God.**" (Acts xx. 28.) Lifted up upon "the horns of the altar," they proclaim, standing in the chalice on the Holy Table, it says itself aloud, to the justice of God, on behalf of every penitent,—**that man has already died ;** died in the person of his sinless God-man Surety ; **his debt is all paid.** There is "no condemnation" to Him. Though dead, he is living still ! living after death ! living a new life ! a life in union with his Head ! That redeemed and called soul is a Bride ! part of the one Bride ! united to a loving Husband ! a Husband whose **will** is henceforth to be her **Lāw !**

E. (25) Alexander of Hales. Indulgences.

Alexander of Hales, 1250, taught that **one drop of the blood of Christ** is sufficient to save millions of worlds ; that all the remaining drops are put into "the Treasury of the Church" ; to these are added from time to time what are called "the **Super-abundant Merits** of saints" ; that out of this Treasury, the Pope, who has the sole charge and key of it, dispenses "**Indulgences**" to those Christians who have not "merit" enough of their own ; and who have to discharge "**a debt** of their own, owing to the justice of God" ; after that the **Guilt** and **Eternal Punishment** have been remitted by the **Absolution** of the priest. This Debt must be **paid**, either in this world, or in Purgatory. One man can make payment for another. The indulgence clears off the whole debt at once. It must be **earned** ; as by saying certain prayers, &c., or it may be **bought** for money. By paying down a prescribed sum a pious woman can release at once the soul of her great grandfather, or departed husband, out of Purgatory, and can secure that she herself shall, at death, go at once to Paradise. With the history of **Tetzel's traffic** in these Indulgences, and of **Luther's** dealing with that traffic and with this doctrine, every one of my readers should make himself familiar.

We are not saved by blood as "drops" at all, nor by blood as a **Quantity**. The **Penalty**, "**the Wages of SIN is Death !**" not the loss of drops of blood. Jesus shed many drops of precious, sinless blood, in His most holy **Circumcision**. If drops had been

enough, He need not have died. He shed many, many drops in His **Agony**; but He had still to die! The crown of thorns, driven with the reed into His sacred head, drew forth many drops. Those awful Roman scourges tore open the flesh, and terrible was the bespattering, of His body and of the places all round, with blood and flesh; but all that did not, **could not satisfy Justice!** The sinless Surety must **die!** The phrases in the Bible about that death ought, every one of them, to be separately studied. "The Blood of Christ cleansing from **SIN**" is just another way of saying that we are saved from **WRATH** by His Death; that the High Priest (Jesus) offered up **His own life as the sacrifice for our sins**; that our Salvation cost our Surety **the very blood of His heart—His heart's blood!** He gave for us His Heart's Blood, His Life! "What I owe!" is every real believer's thought, whenever he approaches the Holy Table. "We **love** Him because He **first loved** us!"

"Unto **Him** who, loving, washed us from our **SINS** by **His own Blood**, to Him be the Glory and the Mightiness unto the Ages of Ages. Amen."

CHAPTER V.

THEODORET, NESTORIUS, AND THE MOTHER OF GOD.

§ I. **Theodoret.** His own History—Some explanation of his action in relation to the *Dia Tessaron*—(1) Heresy Hunting—(2) Councils a curse—Those of Ephesus, that of the Robbers, that of Chalcedon—Cyril and Dioscorus—Murder of Flavian, Patriarch of Constantinople—Weapons which the Holy Ghost can't use—(3) Theodoret's own History—Action in relation to Cyril and Nestorius—The Peace, Terms—Bishops deposed—Theodoret keeps his See—Driven out of his Bishoprick—Restored—Scene in Council of Chalcedon—(4) Theodoret curses Nestorius—Books against Heretics—Du Pin's defence of him—"His own Interests"—Hated after his death—Books burnt. § II. **Nestorius**—(a) **Why to be blamed**—"Trumpet giving an uncertain sound"—Did not hold the errors imputed to him—Violence of Cyril—Condemned without being heard—Tortured afterwards—(b) Princes more generous and fair-minded than Bishops—(c) Day of General Judgment—Why needed? § iii. **Origin of the Dispute**—*Mosheim* quoted—Syrians and Egyptians. § iv. **The Peace**—Charges one against another—What the two Patriarchs subscribed. § III. **Mother of God—Abstract**—Dispute and definitions—(1-3) What Cyril and Nestorius believed—Change of one nature into the other; or (4) of both into a third—(5) The union—Of whole Godhead, of the Word, to whole complete manhood, body, soul, spirit—(6) The Word "suffered in the flesh"—What that phrase means—Godhead suffered not—(7) One Person, one Christ, one Son, one Lord—(8) *That united*, real human nature—Substance of Blessed Virgin sanctified—(9) When the union commenced—No separation for ever after. § IV. **Terms arising from Hypostatic Union**—(1) What Nestorius would, and what he would not say—(2) Title *θεοτόκος*, Mother of God, not scriptural—History of, Human Tradition—Commandment of men—New Goddess—New Religion—Dr. Pusey quoted—Bishop Pearson—Suicer—Dr. MacLaine on this title. § V. **Conclusion**—(1) What we may and must confess—*Bishop Pearson*—(2) What we are glad to sing.

Theodoret, Nestorius, and the Mother of God.

THE life of Theodoret was a very troubled life. That will help us to understand in some measure his mischievous zeal, and lying charges, against Tatian's *Dia Tessaron*. He was not a guileless man. (1) Mad "Heresy Hunting" was the charac-

teristic of the whole long period in which he lived. Whoever spoke on any subject, he had to begin by declaring that he was no heretic. (2) The "Councils" were a curse. They **made worse** everything that they touched. Theodoret himself bears this testimony about even the Council of **Nice**. But those of Ephesus and Chalcedon, at which he had to attend, and where he was compelled to take a very prominent part, were much worse. And that second Council at Ephesus, at which the Emperor would not allow him to be present, and where, in his absence, he was deprived of his episcopal dignity and office, and excommunicated, was the worst of all. It is called "**The Council of Robbers**," but, as *Mosheim* says, that title might safely be given to a good many other councils. Could the Holy Ghost use "**hordes of half-naked, savage monks**," the placarding of the walls with **atrocious libels**, and the throwing of stones and rotten eggs? Are these **His** instruments? Were any two men ever more **violent** and **overbearing** than **Cyril** of Alexandria and his successor, **Dioscorus**? With the first **Charles Kingsley** has made all Englishmen familiar. The second was worse.

(3) Brought up in the monastery of St. Euprepus, Theodoret had for his teachers *Theodorus of Mopseusta* and *St. John Chrysostom*, and for his fellow pupils *John*, afterwards *Patriarch of Antioch*, and *Nestorius*, afterwards famous as *Patriarch of Constantinople*. The mode of teaching of Theodorus affected him, as it did Nestorius, all through life; and the commentaries of Chrysostom, abbreviated by him, have been constantly quoted by later commentators; and have caused even **Mill** to believe him against Tatian.

The Patriarchs of Alexandria and Antioch were almost always "at loggerheads." Their quarrels were of **this world**.

When Cyril of Alexandria took to denouncing Nestorius, John of Antioch, of course, took the opposite side, and Theodoret was employed by him to answer Cyril's *chapters* and *anathematisms*, and find in them as many **objectionable** things as possible. Theodoret did this work right willingly, for he and Nestorius were as fast friends, as such men can be; indeed he was the Director and Soul and Guide of the whole party opposed to Cyril. When Nestorius was condemned and anathematized, **without being heard**, by the so-called **Third General Council**—

that of **Ephesus**—Theodoret could not agree with the sentence; nor with the violence which marked the whole of the proceedings of Cyril; who, in the absence of, and in defiance of the protest of the *Emperor's Commissioners*, presided; and of the whole of that one day's **bad work**. This was in 431. When, two years later, a **hollow peace** was **patched up** between the two Patriarchs, neither of them confessing that he had done any wrong, and both agreeing to curse Nestorius, Theodoret for a time held out, but at last yielded; but upon the condition that he should not be obliged to anathematize Nestorius. His metropolitan, **Alexander** of Hieropolis, was of a much firmer spirit; and he and a good many other **brave bishops** were deprived of their sees, and subjected to **very cruel treatment**, by the officers of the Emperor, urged on by **John** Patriarch of Antioch, and by Cyril. But until 449 Theodoret held his bishoprick. To that Council of Ephesus, presided over by **Dioscorus**, he was not permitted by the Emperor to go; but in it he was deposed and anathematized. He was driven out of his city, *Cyrrus*, for which he had built two bridges, repaired the baths, erected public buildings, and to which he had conveyed water by a conduit, and was living in a monastery, where he was employed in writing the greater part of that book entitled—*Fables of Heretics*; in which he has denounced the Dia Tessaron, and in which he tells the story of the "more than two hundred copies" of that book, taken by himself out of churches in his own diocese. It was his glory that he had purged his diocese of Heretics. At that time, seeing no hope for himself in the East, he was making his appeal to Pope Leo, and was eager in every way to commend himself to his fellow bishops. He fared, after all, better than Flavian, Patriarch of Constantinople, who was condemned, excommunicated, and deposed at the same time with him, and by the same Council, but who, being present, was in the hands of his enemies, and was, after an enormous amount of ill-usage, battered to death by Monks.

Scene in a General Council.

In 451 the **fourth General Council**, that of **Chalcedon**, was held, and Theodoret was admitted to its first meeting because St. Leo acknowledged him for a lawful bishop, and the Emperor Martian had ordered him to be present.

But his admission was opposed by **cries and uproar**, some saying "**He is a deposed bishop**," others crying out "**He is a**

Nestorian." This continued a long time, and the Synod had turned into a **confused rout** had it not been for the *Commissioners* of the *Emperor*.

So says *Du Pin* in his account of the first day of that Council. Theodoret was on that day admitted only on sufferance, but at the **eighth session** his case was taken up. Of this *Du Pin* says :

Here is a particular account of how the entire business was transacted. Some bishops (it is probable that they were the Egyptian bishops who were the accusers of Theodoret) required that he should pronounce *anathema* against *Nestorius*. Theodoret answered that he had presented petitions to the Emperor and St. Leo. The Bishops replied that there was no need to read anything more ; let him pronounce *anathema* against *Nestorius*. Theodoret returned answer that, praised be God, he had always been nourished and brought up in the true faith by very Orthodox Persons ; that he had always taught the Orthodox Faith ; that he did condemn *Nestorius*, *Eutyches*, and all other persons who held any Opinions that were not sound. Those bishops who were not his friends would not be satisfied with this declaration, but still required that he should pronounce **distinctly anathema against Nestorius, against his Doctrine and Followers**. Theodoret answered that above all things he desired that they would be persuaded that he had no desire of staying in a great city ; that he was not ambitious of honours, and that he was not come thither for that end ; that he was come merely to clear himself from that Calumny which they had nourished of him, and to justify himself to be Orthodox ; that he *did pronounce anathema* against *Nestorius*, *Eutyches*, and all other persons who believe that there were two Sons of God. The bishops here interrupted him, and pressed him to say **anathema to Nestorius and to those of his judgment**. Theodoret, who was afraid that by condemning Nestorius plainly and absolutely he should seem to approve the opinions of the Egyptians, whom he regarded as *Eutychians*, answered that he would not say anathema to Nestorius till he had made a profession of what he believed. As he began to say **I believe, then**, he was interrupted by his adversaries, who cried out unanimously, **He is a heretic ; he is a Nestorian. Away with this heretic**. Theodoret, seeing himself borne down by tumultuous cries, was obliged to pronounce **anathema against Nestorius** and all those who did not confess that the **Virgin Mary is the Mother of God**, or who divided the only Son of God into two. He added that he did subscribe the form of faith and St. Leo's letter, and that he was of the same judgment. The Imperial Commissioners now address the

Council, accepting the speech; the bishops cry out Theodoret is worthy to hold his See; the chief of them give their voices separately; the others agree; the Commissioners pronounce that Theodoret, according to the decree of the Council, should retain possession of his church at *Cyrus*. This was in 451. He died in peace 457 or 8; but his enemies, after his death, revived the accusations that they had formed against him during his lifetime, and, contrary to the decision of the Council of Chalcedon, did all they could to blacken his memory. Having drawn over many orthodox persons to be of their opinion, and being upheld by the authority of the Emperor Justinian, they caused his writings to be condemned in that which they call the Fifth General Council. Theodoret met with as bad usage almost after his death as he had while he lived. (Du Pin's *Eccl. Writers*, vol. iv., fifth century, p. 57, London, 1693, Dublin ed. 1723, t. i. p. 451.)

(4) All through life he had stood by Nestorius till now. In the Council he seems compelled to anathematize him, though all the time he did not believe that he held the errors laid to his charge.

In his books, *Fables of Heretics*, there is a chapter, which many declare not to be his, in which the writer uses the severest language possible against Nestorius, treating him as "a Hypocrite," "a Heretic," an "utterer of Horrid Blasphemies," "a Scourge," "a Tyrant," &c., &c. Du Pin thinks this chapter Theodoret's, and that it was written after the Council. He excuses him, saying,

That it was written after he had solemnly cursed Nestorius; and it may very well be that he changed his disposition in relation to him. Since he cites Cyril as one of the Fathers of the Church, though he had been so much opposed to him, he may also blame Nestorius, though he had heretofore commended him. The different disposition that he was in made him speak differently. It was the interest of Theodoret, after he had anathematized Nestorius, to describe him in that sort, that he useth in his treatise of Heresies, as it was before, for his own honour, to excuse him as well as he could. He hath spoken some things more honourable of him. In other places he excuseth him; here he blames him, and speaks of him as others did; either because he hath changed his opinion in reference to him, or because he thought himself obliged to speak so, that he might free himself from the suspicion that some had against him, or to make it appear that he did sincerely anathematize him. (Du Pin, t. iii., pt. 2, p. 70, London, Dublin ed. p. 458.)

From such a Friend and Advocate the good Lord deliver every honest man.

We shall understand in future that zeal against Tatian. He may have acted as he did in that case also **because it was his interest** "to commend himself to his fellow-bishops," "to do as others did," "to **clear himself from suspicion**;" or because its Home was the seat of his great enemy Rabbula, or he **thought himself obliged**.

He may have been one of those Syrians who are charged with having first excluded the passage about the angel in the sweat of blood from the Church Copies of the Gospels.

The same excuse which Du Pin makes for Theodoret will do for not a "few **English Bishops and Church Dignitaries**, who at one time were regarded as **Evangelicals**." Cursed is the man that trusteth in Man!

We must not blame Theodoret too much. Others have sinned in the same way. The Greatest Apostle is a sad example of this wavering tergiversation! Even after Pentecost he was not always firm, and Paul had to reprove him openly before the whole Church.

I. Nestorius.

Nestorius certainly deserved to be condemned; but he did not deserve that wretched and **cruel** treatment and **continued torture** to which he was subjected, which ended in what may be fairly enough described as his **murder**.

Uncertain phrases may be endured in private persons; but a public Teacher, a Professor, a Pastor, a Bishop, a Patriarch never can be excused if he use uncertain, ambiguous, or misleading terms, especially if he have been remonstrated with, and terms have been put before him which are easier, more simple, and incapable, or less capable, of being misunderstood. This was the case with Nestorius.

B. His **friends** never believed that he held the errors which Cyril had imputed to him, and he himself denied that he held them. The Eastern Bishops themselves opposed those errors as heartily as Cyril did, only with not quite so much venom. The **Emperor**, dismissing both parties from that disgraceful "General Council at Ephesus," told them that neither party is **Heretical**; that therefore no Bishop is to be driven out of his See, and that they are to labour for Peace. It is painful to find

upon so many occasions the Emperors and their officers—men of the world—so much more reasonable and fair-minded than the enraged Bishops; who will have them to rule and to compel, but only under their own direction.

A Day of General Judgment.

C. It is very easy for the Brethrenites to believe that there will be no "**day of General Judgment.**" They don't read **Church History**. They don't know how many wrong judgments have to be reversed, and how many High Priests, like **Caiaphas**, and Civil Rulers, like **Pilate**, have to stand at the Bar; those condemned by them, sitting to pass sentence upon them. "**The spirituality**" will come out badly that day!

iii. Origin of the Dispute.

Mosheim.

In Soames' edition of *Mosheim*, at p. 474, *note 5* to p. 476, is an admirable **statement** of the sentiments of Nestorius by *Walch*. We can only give a brief extract from *Mosheim's* text. Mosheim says, Book 2, century 5, pt. 2, c. 5, p. 469, *Soames' ed.* :

That *Christ* was truly God, and at the same time truly man, had been placed beyond all controversy by the decrees of former Councils; but as to the *mode* and the *effects* of the union of these two natures in Christ, hitherto there had been no discussion among Christians, and nothing had been decided by the Councils. The Christian Doctors were therefore accustomed to express themselves differently respecting this Mystery. Some used expressions which **seemed to separate** between the Son of God and the Son of Man too far, and to make out **two Persons** in Christ. Others seemed to **confound** the Son of God with the Son of Man, and make both natures in Christ coalesce and constitute but **one Person**. [Really one nature, as Eutyches.]

The **Syrians** and **Oriental Doctors** differed in this matter from those of **Alexandria** and **Egypt** after the rise of the Sect of **Apollinaris**, for he taught that the Man Christ was **without a proper human soul**, and that the divine nature in Christ supplied the place of a **rational soul**, whence arose a **confusion** of natures. The Syrians therefore, to distinguish themselves from the followers of Apollinaris, carefully distinguished the **man** from the **God** in Christ, and used phraseology which **might lead** to the supposition that they **divided** the Person of Christ into **two Persons**. On the

contrary, the Alexandrians and Egyptians were accustomed to adopt modes of expression which **might be charged with** favouring Apollinarianism, and which seemed to imply a **confusion of the two natures.**

iv. The Paction.

The Easterns charged Cyril and the Egyptians with the **denial of a rational human soul** to Jesus ; and they charged the Easterns with making **two Sons**. After all their bitter wrangling, **Du Pin** records that when "the peace" came to be brought about between Cyril and John of Antioch, and between the Egyptian and Eastern Bishops, **Cyril** signed a Form in which he wrote that

Nevertheless, to give satisfaction to the Eastern Bishops, he pronounces *anathema* against Arius and Apollinaris, and declares that he believes that the **Body** of Christ is animated by a **rational soul** ; that he allows not of any **Confusion, Conversion, or Mixture** between the **two natures** of Jesus Christ ; that he confesses that the Godhead is **impassible**, but holds that Jesus Christ, the Son of God, hath suffered, **according to the flesh**, for us.

This Form John and Theodoret accepted as **satisfactory**. It would have satisfied Nestorius. (*Du Pin*, 3. 2, 203.) **John** wrote :

That without adding anything to the confession of faith made by the Council of **Nice**, unless by way of explication and declaration, he confesses that our Lord Jesus Christ, the Only Son of God, was perfect God and perfect man, having a Body and Reasonable Soul ; born of the Father from all Eternity, according to His Godhead ; born of the Virgin in Time, according to His manhood ; **consubstantial** with the Father, according to His divinity. Because He hath united the two natures after such a manner as that they are but One Christ, One Son, One Lord, that **in this sense of the union without mixture** it may be said that the Holy Virgin is the **Mother of God** ; because the Word was incarnate, was made Flesh, and was united, in the moment of His conception, to the body which He took from her. And as to the terms attributed to our Lord in the Gospels and Writings of the Apostles, some of which divines make common as applying to the person only ; and others they apply separately, upon the account of the distinction of the **Two Natures**, applying some to the divine, some to the human nature of Jesus Christ. (*Du Pin*, 206, 7.)

This declaration satisfied Cyril. But with these two declarations before us, we cannot understand the treatment meted out to Nestorius, and to other bishops still better than he.

III. Abstract.

The change of the one nature into the other.

Godhead was not converted into Manhood, nor Manhood into Godhead.

1. **Cyril** did not believe that **Manhood** had been **changed** into **Godhead**, though Nestorius and the Eastern bishops thought that they found this doctrine in his writings. This was afterwards, **the error of Eutychus**; and his defenders could point to words in Cyril very closely resembling those used by him.

2. **Nestorius** did not believe that **Godhead** was changed into **Manhood**.

3. **Both** really believed that Godhead was incapable of growth or increase, of decrease or diminution, of birth or death, of **being in anything changed**. Both regarded it as being **eternal, infinite, unchangeable**—the very idea of God involving immutability.

Change of both natures.

4. When the chemist takes two substances, and out of them makes a third, that third is neither the one nor the other, but is an entirely distinct **third** thing. (*Pearson*, 245.) Godhead and Manhood were **not both changed** so as to become neither God nor Man, but some **third** middle thing.

5. **The union.**

The union of Godhead and Manhood in Christ is a union, without **mixture** or **confusion**, or **change** in or of the essence of God, in or of the nature of man.

It is the union of the **whole Person** of the **Word**, with the three parts which make up a complete man—the Body, the Soul, the Spirit; each remaining entire, each retaining all its own properties. The Godhead not taking the place, or fulfilling the office, of the human spirit or soul.

6. **"God the Word"** suffered "in the flesh," that is, as to, in His whole humanity! The soul suffered a great deal more than the body. The Godhead added **infinite value** to the suffering, but the suffering was **not lessened**, was **not less felt** by reason of the union with the Godhead! The Godhead did never supply to Christ the place of his human soul.

The human nature suffered as much as if it had been alone; and the divine as little as if it had not been conjoined. (*Pearson on Creed*, 286, *Dobson's ed.*)

The Godhead did not by its union with humanity bring any imperfection into or upon Deity. (*Pearson*, 285.)

Nor did it exalt humanity by turning into or making it part of Deity. These would have been **impossibilities** to God.

In the sufferings of the Christ, of the Son of God in our nature, the Godhead suffered not—was as incapable of suffering after the incarnation as before that wonderful event.

7. These two **distinct natures** united make one Person, one Christ, one Son, one Lord! Each remaining always entirely distinct, and **never** getting **confused** with the other!

8. **That** into union with which Godhead came was **real, true, but sinless Human Nature**, conceived by the Blessed Virgin, under power imparted by the Holy Ghost, of her own substance; and **that** so completely freed from all taint of SIN, as to be not only **sinless**, but **incapable** of **sinning** or of **knowing sin**. (Abridged from *Pearson*, 251–255, and note ‡ on 255.)

9. This union **commenced** in the womb of the blessed Virgin, in the very moment of Conception, and remains, without one moment's interruption, from that moment, through all the ages of ages. Godhead was united with the **dead body** in the grave, and with the **Human Spirit** in the other world, in "the hands of the Father," in Hades, in the Paradise of God, with the spirits of the Blessed Dead.

§ IV. Terms arising from the Hypostatic Union.

1. Nestorius was willing to say that the **Word** suffered in the flesh, that Christ suffered.

Bishop Pearson puts the truth thus: "That all the sufferings of our Mediator were subjected in His Human Nature." (285. Dobson's ed.)

Nestorius would not use any term which seemed to teach that God was born, that Godhead began to be, that God had a mother! and in **this sense** Cyril and his friends did not differ from him. He did not deny that he who was born of the Virgin was God the Word. He did not believe that there were two sons of God. Yet he would not say that "God's only begotten Son, our Lord, was conceived, was born, suffered, died."

2. "Mother of God."

The title θεοτόκος—first given by the Greeks, with its Latin equivalents, *Deipara*, *Deigenitrix*, *Mater Dei*, *Mother of God*—had not been used by any Council; and even if it had been, no

man living, and no body of men whatever, had any **right to impose** it upon Nestorius. The term is **not a Bible term**. "The Mouth of the Lord" has not spoken it. It is not equivalent to inspired Elizabeth's title—"The Mother of my Lord." It is one of those things which the Lord Jesus calls "your own Traditions"; or, as Tatian's Harmony puts it, "Ye make void and reject the Word of God, because of the Tradition which ye have **delivered and commanded**." (xx. 26.) It is capable of being terribly misunderstood. Learned men, even Cyril himself, could not use it without some explanatory and qualifying phrase, concluded with, "**And in this sense she may be called Mother of God.**" Ignorant men take it literally, and fall down and worship under it, not the God-Man, but the **New Goddess**, who can "command God"; so that, as **Dr. Pusey** declares, in his *Eirenicon*, "The Roman Religion is no longer **Christianity**. It is **Mariolatry**!"

The **authority** assigned for it is the **fifth** so-called General Council under Justinian, A.D. 550 or 553. That Council **anathematized** those who refuse to Mary that title. But it had been **used**, as Bishop Pearson and Suicer show, **long before, but by private individuals**. Pearson, pages 270-272, gives the whole History. **Suicer**, under the word *θεοτόκος*, shows that it was used by the Council of Ephesus, 431; by Leo the Pope, 440; by John Chrysostom, 404; by the two Gregories, Nazianzen, and Nyssen, between 380 and 360; and by Dionysius of Alexandria, 250.

To these names **Pearson** adds those of Athanasius, Basil, Alexander of Alexandria, Origen, and others. None of these men was **inspired**. Our whole Faith stands in the **Word of God written**;

These great writers, contending with the Arians, used this title, not as a **new title** or **head-dress** for the Virgin: but only in order to assert strongly the **undoubted fact**, that in the Virgin's womb He, who was from Eternity God the Son, really took into union with Himself true Manhood, and of her substance; that she carried in her womb, and gave birth to, and suckled at her breast the **God-Man**! But **this blessed Fact** we can believe and confess; and we can trust and love, and worship and obey, and wait for **Him**, without this **added and dangerous Title**!

When "the Lord shall turn to His people a pure language," this **man-made title** will assuredly be given up.

This title Nestorius could never be induced to use.

In Soames' edition of *Mosheim*, vol. i. p. 476, is this note, by Dr. MacLaine, the translator of that great historian :

The title *Mother of God*, applied to the Virgin Mary, is not perhaps so *innocent* as Mosheim takes it to be. To the judicious and learned it can present **no idea at all**; and to the ignorant and unwary it may present the **most absurd and monstrous** notions. The invention and use of such mysterious terms as have **no place in scripture** are undoubtedly **pernicious** to true religion.

V. Conclusion.

1. But such is the indissoluble unity of the Godhead and Manhood, that He who is God is also Man, and He who is Man is also God; that all things which are ascribable to the one nature may be ascribed to the other, because there is **but one Person**, in whom these **two natures** unite. If the **attributes of God** do not belong to Him, then there would be a God to whom the **nature of God** does not belong, which is a repugnancy. If the **properties of Man** do not belong to Him, then there is a Man to whom the **nature of Man** does not belong. If the nature and properties, so the actions or passions of Man may be ascribed to Him who is God; wherefore, as **God the Son** is truly **Man**, we can safely say, the Eternal, only-begotten Son was conceived, was born, did suffer, was crucified, dead, and buried. (*Abridged from Pearson, 285, 6.*)

These are the terms which, until it was too late, Nestorius obstinately refused to make use of. The Bible warrants them calling Christ's blood **the blood of God**. Acts xx. 28.

2. Godhead never could have had a beginning. The Godhead of the Word is from eternity, and could not have taken its commencement from the Virgin! It "hath immortality," and could not die! Yet are we quite right in singing :

"The immortal God for me hath died !
My Lord ! my love is crucified !"

And that other sweet verse :

"The eternal life, His life laid down !
Such was the wondrous plan !
And God, the blessed God, was made
A curse for cursed man !"

CHAPTER VI.

NOTICES OF THE DIA TESSARŌN AFTER ITS SUPPRESSION.

§ I. (1) Its name in Syria always Greek—Syrians the only people likely to know or speak of it—How we know of what these writers say—(2) Asseman—Lardner—Later writers—Cardinal Mai—Ancher. § II. These witnesses—(1) Bar-Ali—Why Tatian anathematized?—(2) Bar-Bahlul confuses Tatian with Ammonius—(3) Bar-Salibi—Four important facts—(4) His account of other later Harmonies—Of Ammonius—Of Elias—Term *Dia Tessaron* applied to **three** distinct Harmonies—A fourth—Dr. Stroud's—In what each is distinguished from the others—Wetstein and Lardner—As to the construction of that of Ammonius—His *Sections* and the *Canons* of Eusebius—In what Greek Testaments found—(5) Bar-Hebraeus—Two important points—Two others indisputably gathered—(6) Ebed Jesu—His Testimony. § III. The *Dia Tessaron* in the **West**—A. Victor of Capua—(1) What he found—(2) His enquiries—(3) Changes made by him—Language—Arrangements—Additions—(4) The "Capita" left—(5) Fifty-five chapters divided into shorter sections—B. The Codex *Fuldensis*—Dr. Tregelles upon it—(1) *Monotessaron*—(2) Lachman's edition—(3) History of this Codex—C. Eastern Frankish version—Charlemagne—D. Saxon poetic version—Louis the Pious—English speaking peoples indebted to Tatian—E. Luscinius—Greek fragments—Mill against Baronius—The Cardinal right—F. The Jesuit Maher—A long extract from him—On Victor and the Codex *Fuldensis*. § IV. Revival of Letters—Art of Printing—The Reformation—Contests with Rome—Texts—Readings and Renderings—The Infidel Age—What required—Place of Tatian—**The fact** of his *Dia Tessaron* Evidence for the Gospels—(2) The Book nowhere to be found—(3) Two books—(4) Two authors named—Which to each?—What ought to be found in Tatian?—What ought not to be there according to Theodoret—A third MS.—Arabic No. XIV.—Arguments for and against its claims to be Tatian's—Conclusion **Now**, both belong to Tatian—(4) The Controversy among learned men detailed by Lardner—Cave, Mill, Wetstein, Valesius—Mill—That the book of Victor could not have been Tatian's—Zachary—Lardner on No. XIV.—His answers to the objections of Valesius—The complete **solution** of all these difficulties—**Ciasca's volume**.

§ 1. Of the history of the *Dia Tessaron*, in its native Syria, we learn little after the date of the death of Theodoret; and the statements are made at long distances from that time, and from one another; but they are made by **the only people** who were

likely to know anything at all about it; and even of them some make mixed and blundering statements: yet they keep up, upon the whole, a correct tradition of the main facts, and some of them really knew the book.

Of these writers, we in the West, would have been utterly ignorant, had it not been for the labours, first of Assemani, and later on of the Mechitarists, Cardinal Mai, and others.

Dr. Lardner kept himself acquainted with the Latin translations of Assemani; and those English readers who are familiar, as Paley was proud to be, with Lardner, knew, in the main, what from those writers Assemani had produced. Some knew a good deal more than this.

The First of the Assemani.

(2) *Assemani Joseph Simon*, a Maronite of Mount Lebanon, was born in 1687. When very young was sent to the Maronite College at Rome; and was transferred thence to the Vatican Library. In 1717 he was sent to Egypt and Syria to search for valuable MSS.; and returned with about **one hundred and fifty** very choice ones. The success of this expedition induced the Pope to send him again to the East in 1735; and he returned with **a still more valuable collection**. On his return he was made Titular Archbishop of Tyre, and Librarian of the Vatican Library. He instantly began to carry out extensive plans, for editing and publishing the most valuable MS. treasures of the Vatican.

His two great works are **Bibliotheca Orientalis Vaticana**, in nine folio volumes, containing works in twelve different languages, and all the works of Ephraem Syrus in six volumes. *Ency. Brit.* vol. ii. p. 728.

He brought the Arabic MS. XIV. to the Vatican.

§ II. Syrian Witnesses.

In its native home, Tatian's Harmony seems always to have been known by its Greek name, *Dia Tessarou*, yet **Bar Ali**, A.D. 885, *Payne Smith's Thes. Syr.* i. 869, says:

(1) *Dia Tarsun* [or *Dia Kutrun*] the gospel which is the *Diatessaron* made by **Titianos**, the **compiled** gospel, a gospel made in a general sense, on the sense of the four Evangelists (God's blessing be upon them!) It contains neither the natural nor the traditional genealogy of our Lord Christ: and he who made it has **on that account** been **anathematized**.

Obs.: If so, that anathema ought to be reversed.

(2) **Bar Bahlul**, tenth age, quoted Moes. iii. from Michaelis 192, Payne Smith's *Thes. Syr.* i. 870.

Dia Tessaron, that is the **compiled** gospel from the four Evangelists.

So far he is right : but he blunders grievously as to the **place** in which it was made, and as to the **dignity and office** of Tatian. He says :

This was composed in Alexandria, and was written by Tatian the Bishop.

He confuses Tatian with Ammonius. But Ammonius was not a Bishop, much less the Patriarch of Alexandria.

(3) **Dionysius Bar-Salibi**, author of a commentary on the Gospels, who died 1171, was Bishop of the Jacobites in Amida, in Mesopotamia, in his Preface to Mark's Gospel deserves to have the facts **numbered** to which he bears testimony. The quotation is from *Asseman in Moes. iii.* He says :

Tatian, the disciple of Justin the Philosopher and Martyr, (1) selected from the Gospels and patched together—connexuit—and constructed a Gospel, (2) **which he called** Dia Tessaron ; that is, *Miscellanies*. (3) On this work Mar Ephraem wrote a Commentary ; and (4) its commencement was, "In the Beginning was the Word." **Four very important facts.** He knew the book.

Later Harmonies of Ammonius.

(4) Speaking of the **later** Harmony of **Ammonius**, Bar-Salibi says :

Elias of Salamis, called Aphonius, constructed a Gospel on the model of the Dia Tessaron of Ammonius, mentioned by Eusebius, in his Introduction to the Canons, which he made for the Gospel.

Of Elias.

Elias sought for that Dia Tessaron, and could not find it ; and so he constructed another after the likeness of it. And this Elias finds fault with several things in the Canons of Eusebius ; and points out errors in them, and with good reason. But this work which Elias compiled is not often met with. (*Maier*, 26, 27 ; *Lardner*, 2, 440.)

(4) B. Use of the title Dia Tessaron.

Here we find the title *Dia Tessaron* given to **three different** works :

First to **Tatian's** Harmony, which is **one continuous** Narrative, made out of the four Evangelists, and including them all.

Second to that of **Ammonius**, to which that term is also applied by Eusebius, in which Matthew's Gospel was made to take the lead; **consonant** sections from the other Evangelists being placed **over against** each particular section of Matthew, which Ammonius deemed parallel to them. This is the understanding of **Wetstein** (*Proleg.* 68), who explains that Ammonius had four columns; "for this," he says, "is the force of the word *παράθεσις*"—the word used by Eusebius; *i.e.*, "he **placed opposite** to Matthew the parallel pericopes from the other evangelists." This, arranged in **parallel columns**, was like Robinson's, or Greswell's, or Calvin's Harmonies.

[Obs: Lardner (2, 440) thinks that Ammonius did not **place opposite** the parallel places, but **subjoined** them; so that the Reader had to read all four quite through, one after another. If so, Eusebius and Elias might well complain. We shall suppose the parallel columns to be the correct understanding.]

Third, that of Elias himself, made upon the same plan as that of Ammonius.

A fourth let me mention again, that by **Dr. Stroud**, to which he himself gives this name—*Dia Tessaron*.

The first, Tatian's, is a **consolidation** of the gospels. The second and third are **synoptic collations** of the gospels. Dr. Stroud's is **both**.

To his sections Ammonius placed numbers. These numbers by rules—**canons**—Eusebius perfected; by which the reader, having read any section in any one of the four, could at once go to any other in which this same narrative is found and read it in full, in its own place, in that other. But of the *sections* of *Ammonius* and *canons* of **Eusebius** we cannot speak now. This would form a long and intricate chapter by itself. The canons of Eusebius are found in a great many Greek Testaments printed in England; for example, in that of *Bishop Lloyd*, that of *Bishop Wordsworth*, and last that of *Dr. Tregelles*.

(5) **Gregory Bar-Hebraeus**, died 1286, Bishop and Primate of the Jacobites, thinks that he is **quoting** Bar-Salibi, but he is only making a muddle when he says—

Eusebius of Cæsarea, seeing the corruption which Ammonius of Alexandria had introduced into the gospel of the *Dia Tessaron*, that is *Miscellanies*, the *commencement* of which was, In the beginning was the Word, and which

Mar Ephraem expounded, kept the four gospels entire, as they are in the text, but marked the agreement of the words by a common canon written in red. (Moesinger iii.; Lardner and Maher from Asseman, 1, 57; Wets. 68.)

Gregory confounds Tatian with Ammonius, but he tells us **two real and important facts**. 1. That Ephraem wrote a commentary on the Dia Tessaron. 2. That the Dia Tessaron on which he wrote that commentary **began** with the words, *In the beginning was the word*. 3. Now Tatian's Harmony is the only one which all antiquity knew as beginning with those words. 4. And Ammonius' Harmony did not so begin, for he followed *Matthew's Gospel*.

(6) **Ebed Jesu** we have already quoted, cap. ii. 68. This quotation is not in Lardner, though he quotes largely from Ebed Jesu. We owe this text to Cardinal Mai. The words are :

When Tatian, a certain philosopher, had (1) mentally grasped the **meaning** of the narratives of the evangelists, and had understood (2) the **object** of their **divine** work, he collected from the four of them that **excellent** work which he called the *Diatessaron*, in which, whilst (3) he most carefully followed the right order of the *words* and *deeds* of the Saviour, he (4) **did not add a single sentence of his own**. (Maher, 27, from Mai, *Scrip. Vet. Nov. Collect. Moes.* iv.)

§ III. The Dia Tessaron in the West.

Victor of Capua.

A (1) But long before the Dia Tessaron had been attempted to be suppressed in Syria, and very likely in the very first age of its use in that land, it had been translated out of Syriac into a very barbarous Latin,—just such Latin as an ordinary common soldier in the Roman armies might have spoken. This copy had been brought into Italy; and there in A.D. 545 it fell into the hands of the good Bishop Victor of Capua, in the Campania, who was at the time very much occupied with the thought which has filled the hearts of thousands and thousands of faithful pastors, that of constructing a Harmony of the four evangelists for his own dear people.

(2) Of this book he says :

Whilst so thinking there fell into my hands, as if by chance, one Gospel composed from the four, and, the title being absent, I could not find out the name of the author ;

diligently inquiring who had heaped together, **with not the smallest amount of study**, the acts and words of our Lord, separated in the evangelical reading, in the order in which they themselves seemed to follow, I found, from the letter of Eusebius to Carpian, that a certain **Ammonius** of Alexandria, who also is reported to have been the inventor of the *canons* of the Gospel, had joined to the Gospel of Matthew excerpts from the remaining three, and so had connected the whole series in one Evangel; and in the **history** also of Eusebius I found that **Tatian**, a man most erudite, and an Orator most illustrious in his own time, had made one Gospel from the four, to which he gave the name of **Dia Pente**.

Dia pente is evidently a blunder made by some copyist. Victor himself could not have made it. He is quoting directly and accurately from Eusebius, and there he found the word *Dia Tessaron*.

In the same preface Victor says: "Tatian also, as it appears to me, by a **very skilful compagination**, hath **sewed together** this evangel." He will not allow Ammonius to be its author or compiler.

This is the book which Mill insists on ascribing to Ammonius. It is now known to be Tatian's.

3. Changes made by Victor.

Victor determined to adopt this book and publish it: but he thought it needful to make some changes in it. 1. He would take away all **the barbarous Latin**, and replace it with the very words of Jerome's revision; which had been made a hundred and fifty years before, and was now well known in all the Latin-speaking countries. 2. He would alter **the order of events** in several narratives. 3. He would put **Luke's introduction** at the head of the new book; and he would insert **the genealogies** in what he considered the right place for them. All these things he did most carefully; but he (4) forgot to take away the "**capita**," the headlines setting out the "contents" or substance of the chapters, and the portions of the gospel out of which each section is taken. What he produced was **Tatian's Harmony**: but so **changed**, so transformed and dressed out, as that none but a very careful student could have found out that fact; and yet from carelessness or inattention, but really by the hand of God, leaving, in the front of the book, the means of detection, of discovery, of **recovery**; for those "**capita**" agree with the old, not

with the new form of the book. 5. Victor also divided the fifty-five chapters of Tatian into one hundred and eighty-two sections; intended for reading one at a time; and leaving opportunity for the reading of other scriptures.

B. The Codex Fuldensis, of which Victor's work forms a part, **Dr. Tregelles** says is "a worthy companion for the Codex **Amiatinus**."

(1) "In the Gospels," he says, "it is not always certain what belongs to each Evangelist."

This is exactly what *Ciasca* says of the Text of Tatian's Harmony;—he can't always say with certainty out of what Evangelist the particular phrase or word is taken.

"The four Gospels," **Dr. Tregelles** says, in *Horne* 254, "are arranged in a kind of **Monotessaron**," a word characteristic of **Dr. Tregelles's** usual **lucidity**; and evidently coined by him as representing the word **Dia Tessaron**, with which he was quite familiar, chosen by Tatian himself, as the title for his book.

(2) **Dr. Tregelles** adds:

The text given by **Lachman** from this and a few other MSS. is the nearest approach to a **critically revised** Latin text of any that has been published as yet.

Dr. Tregelles died, not knowing that his "**Monotessaron**" was Tatian's "**Dia Tessaron**."

(3) This Codex is said to have been brought to **Fulda** in the eighth century by **Boniface**, known as "the Apostle of Germany."

C. Eastern Frankish Version.

It was translated into the **Eastern Frankish Dialect** in the *ninth* century, about the time of **Charlemagne**, who first imposed Christianity upon the Saxons.

D. Poetical Version—Old Saxon.

His son **Louis the Pious** caused a **poetical version** to be made of it, for the purpose of supplanting the popular ballads relating to Woden and Thor. It is written in the **old Saxon** dialect, and the Gospel facts are often interspersed with the **fancies** of the poet and the popular conceptions of the day. But in this form Tatian's Harmony was made useful to our rude Anglo-Saxon forefathers; so that all English-speaking peoples have an interest in the **Dia Tessaron**. This epic poem, known as the **Heliand**, was

published at Munich in 1830, from a comparison of two known MSS., one of which is in the British Museum, the other in Munich. (Of these versions this account is taken out of *Hill*, pp. 20, 38.)

E. Luscinius and Greek Fragments.

Mill (*Proleg.* No. 351) says :

Long after, *Gottomarus Luscinius* published in Latin in 1523 certain **fragments**, which he found in Greek, and which he ascribed to Ammonius of Alexandria.

These as soon as he saw them, and without hesitation.

Baronius pronounced to be part of the Harmony of Tatian.

This judgment Luscinius himself adopted in a German edition, published the next year, 1524.

These also **Mill** declares not to have been the work of Tatian ; and he gives reasons, all drawn out of those ancients, whom he looked upon as **Authorities**, and by whom he was deceived. But events have proved that Baronius was entirely right. So much about Mill.

F. The Jesuit Maher (p. 25) says :

The MS. which Victor found was apparently a translation in very imperfect Latin of a work existing in some other language. He resolved to publish it ; but substituted for the barbarous phraseology of the MS. the Latin text of St. Jerome, introducing also some modifications and emendations in the arrangement of the composition. This work, as contained in the **Codex Fuldensis**, has for a long time been received as one of the best copies of the true text of St. Jerome's Latin Vulgate.

Fortunately, however, for our interest in the Diatessaron, the **Capita**, or "Table of Contents," in part escaped revision, surviving in its primitive form. From it we are able to gather that the Genealogies of our Lord and the opening passage of St. Luke's Gospel, now contained in Victor's Harmony, were not found in the original MS., which commenced with the text, "In the Beginning was the Word." (Maher, 25.)

Says the same writer :

Oddly enough we now find that we have been in possession of what is **substantially** Tatian's four-fold Gospel for **thirteen centuries**, without being aware of the fact. (p. 39.)

The Harmony however, published by Victor, had received from him such a thorough **revision** as regards the **text**, in order to bring it into harmony with the language of the

Latin Vulgate, that it practically gives no help in the effort to restore the original **readings** of Tatian.

Even the **serial order** of the Narrative was in some places considerably modified by him; a fact which probably prevented an earlier recognition of its identity.

It is on account of these changes in the *Arrangement* of the Harmony, that the survival of the "Table of Contents" of the MS. in its original form is so fortunate. Thus the emended Harmony, as published by Victor of Capua, commences, not with the text, "In the Beginning was the Word," but with the introductory verses at the head of **St. Luke's Gospel**.

Again, in chapter v. we have the **Genealogies** of our Lord, according to St. Luke and St. Matthew, given in succession. (*Ib.* 39, 40.)

§ IV. Revival of Letters. Importance of Tatian.

Disputes about Two MSS. Complete Solution.

(1) After the silence of long ages there came the Art of Printing and that age of life from the dead—the **glorious Reformation**. The contest with Rome very soon led to the enquiry as to **texts** and the correctness of **readings** and of **renderings**. But that enquiry had barely commenced, and with imperfect materials, when an **age of coldness** and **infidelity** took its place. The Creator and His care of His universe, and His interest in His rational but unhappy human creatures, were denied. So were Christianity and the evidences for it and for the books containing the story of it. The **works** wrought as "signs" by the Founder of it and by his apostles had to be enquired into. Evidences had to be searched out and arranged as to the **books**, their **authorship**, **reception**, and **authority**. Then **Tatian's turn came**. The **very existence** of his Harmony, **however imperfect it might be**, proving that at so early an age the Gospels had already been received, and were read publicly in the churches; that there were then **four**, and **only four**; that they were appealed to as the ultimate standard which must decide upon every doctrine and every practice among Christians; that so important were they esteemed in that first half of the second century that a learned man—a well-known **apologist** for Christianity—had, for the benefit of the churches, and for the education of the members and of the young, and for the information of these still outside, compiled out of the four one continued narrative; that that

narrative had been received and read publicly in the churches in Syria; that for hundreds of years it maintained its ground there. This was **one great fact** which all sophistry and shuffling were utterly incapable of setting aside.

(2) But when Tatian's Harmony came to be sought for, it was **nowhere to be found**. The learned were puzzled. They **held fast the facts** about Tatian and his Dia Tessaron. Of these they were sure. Other books had disappeared, so might this; but they could not produce the book; and several of them repeated, believed in, and added to the falsehoods that, in earlier ages, had been written about it.

Two Books.

3. There was **the volume of Victor**, beginning with Luke's Preface, containing the Genealogies and the Latin of Jerome; which no man in Tatian's age could have seen, as it did not then exist; but in many respects the book answered very fairly to what had been said by earlier writers concerning Tatian's work.

There was **a smaller volume beginning with**, "In the beginning was the Word." It had not the Genealogies. These two things answered exactly to Tatian; but it had a great many passages proclaiming the **true Humanity** of Jesus, and declaring Him to be "of the seed of David according to the flesh"; and these passages Theodoret had taught them to believe had been altogether absent from Tatian's Book; and according to Theodoret these were nowhere to be found in the **real** Harmony of Tatian.

A Third Book.

And there was in the later times **a third volume**, marked No. XIV., among the Arabic MSS. in the Vatican Library. This Asseman had brought, with a number of other precious documents, from the East. He knew a good deal about it. So did his nephew Stephen, who was afterwards Librarian of the Vatican. But the book was kept carefully locked up there; and very few, and no "Heretical," eyes were allowed to look at it, much less examine into it. The MS. described itself as Tatian's Harmony; but it had the Genealogies, and **seemed** to begin with the first sentence in Mark's Gospel, and not with the first sentence in Tatian's, which ran thus, "In the Beginning was the Word."

Ammonius, his claim to one of these volumes.

But about a hundred years after Tatian another learned man, **Ammonius** of Alexandria, had compiled a Harmony. What had become of that? In the eighteenth century there were two books found. Was one of them Tatian's, and the other that of Ammonius? And if so, which belonged to the one, and which to the other?

They are **now** (1894) **found both to belong to Tatian**; and of that of Ammonius the learned do not now know of the existence of a single copy. Still one may yet be found, laid up for safe keeping in some Egyptian sepulchre. Its being found is not at all **necessary** as to Christianity, or as to the Books. It would be of immense value in the question of the **Readings**. But the very first edition, after the autographs of the Divine writers, may yet be found, laid up safely in **Laodicea**, or some such city, where **rich Christians** had money enough to buy expensive MSS., but not piety enough to read carefully, or at all to profit by the contents of them. **The critics had better be modest.**

The controversy lasted for a very long time, and the very ablest men took opposite sides in it.

Lardner's Account of the Controversy.

(4) **An abstract of it**, in a few sentences, from Lardner's second volume, at page 442, will be interesting, now that the fight is over. **It is over**, for ever. Under the guidance of God, **Ciasca's volume has ended it**; and that volume furnishes solutions of ever so many difficulties of good men.

Lardner says :

Before I conclude this chapter I shall proceed a little farther; for this may be reckoned a fit opportunity for examining **two Harmonies** of the Gospels, which we now have in Latin; the one ascribed to Tatian in the second century, the other to Ammonius in the third. **Whether either of these is now extant is not absolutely certain.** However, I shall take notice of the judgments of several learned Moderns upon those we have, and then make some remarks upon each of them.

Cave is not unwilling to allow **both** the Harmonies of these two learned Ancients to be still **extant**; only he thinks that sometimes called Ammonius's ought to be reckoned Tatian's, as, on the contrary, that the other, sometimes called Tatian's, ought to be given to Ammonius.

Mill thinks the short one, which is the same **Cave** supposes to be **Tatian's**, cannot be really his, but is rather an **epitome** of the Gospels, composed by some **learned Catholic writer** long after **Tatian**, in the **fifth century**; but the **Harmony** of **Ammonius** he supposes to be still extant; which is the larger of these two we now have in **Latin**, and here he and **Cave** agree.

Obs.: **Mill** is right (1) that it is an **Epitome** of the Gospels; (2) that the compiler was **no Heretic** when he compiled it, but a **learned Catholic writer**; (3) as to the **age of the Latin**; but (4) he believed that **Tatian** had embodied his own errors in his **Harmony**. This can be seen at **Section 349** of his **Prolegomena**, where he says that

In the time of our **Justin**, and perchance with his aid, under his auspices—*ejusque forsan auspiciis*—**Tatian** his *Assyrian*, his disciple, composed a certain **Harmony**. . . .

Then he goes on to charge **Tatian** with having "taken some things out of the Gospel of the **Ebionites**"; and he repeats the silly phrase of **Epiphanius**, that it "was called the Gospel of the **Hebrews**." He reckons also that it was the same to which **Victor Capuanus** found the title **Dia pente** attached; that **Tatian** was a **Valentinian**, and had not one sentence in his book declaring **Christ** to be of the seed of **David**.

Obs.: These statements are utterly inconsistent one with another; and **Mill**, who allowed himself to repeat, without examination, the falsehoods of **Epiphanius** and **Theodoret**, certainly thought that he was making the best use of his materials. We, immeasurably behind **Mill** in our ability and reading, can now see clearly through those things which puzzled him. On this subject an English working-man can now know more and be better informed than **Mill**.

Mr. Jo. James Wetstein thinks "there is now nowhere one copy extant of **Tatian's Harmony**, of which **Theodoret** saw so many"; nor will he allow the other to have been composed by **Ammonius**, but thinks it the work of some writer since **Eusebius**, for which he offers divers reasons.

Obs.: **Victor** quotes *Eusebius*, but the book he was dealing with existed long before **Eusebius**.

Valesius is of opinion that the shorter **Harmony**, called **Tatian's**, is the work of some **Catholic Christian**, and therefore not his.

Obs. : (1) It is the work of some Catholic Christian, and (2) it is Tatian's ; for there is no Heresy in his Harmony, and Tatian was not in any serious error when he made it.

Victor of Capua, when he had found that which is the same with our larger Harmony, took it for Tatian's, though indeed he was not positive. However, it is very probable that he was mistaken, since it has the genealogies. So far Lardner. Observation : It has them, because Victor put them in there. They were not there as he found it.

At No. 351 of his Prolegomena, **Mill** mentions "**the long and deep silence** of more than a hundred years from the time of Theodoret, during which the Ancients say nothing whatever concerning the Dia Tessaron of Tatian, until, as he puts it, 'the time of Victor Capuanus,' when 'there fell into his hands a certain gospel without an author's name, which he himself suspected to be the very same which had been made by Tatian, and which he therefore published under the name of Tatian, but in Latin provided by himself.'" This, Mill says, can't be Tatian's, (1) because it begins with Luke, and (2) because it has the genealogies. How both got into this volume we know.

Zachary commented upon the same Harmony as Ammonius's, and took it for granted that Tatian's was quite lost. But herein he might be mistaken ; it might be extant, though he did not know it.

MS. XIV. known to Lardner.

We have lately been *assured*, by *Dr. Asseman*, that Tatian's Dia Tessaron, or Gospel of the Four, is now in the Vatican Library, in the Arabic language. It is one of the books he brought out of the East.

I wish that we had a more particular account of that Arabic Diatessaron ; though the Greek, if it could be found, would be a much greater curiosity. (*Lard.* 443.)

Obs. : How he would have rejoiced to take into his hand Ciasca's volume.

Lardner's Answers to Valesius.

He deals with **Valesius and his objections**, according to the light that he had.

Valesius has three arguments to prove that the **shorter** of our two Harmonies is not Tatian's.

1st. That Tatian's Harmony was composed in the very words of the evangelists, leaving out only the genealogies.

Obs. : This is quite true of the real Tatian's Harmony.

2nd. That Theodoret tells us that in the work edited by Tatian, Christ is **not once**—semel—called the Son of David.

Obs. : We have shewn that in this Theodoret contradicts a very plain and often-repeated statement in Tatian.

3rd. That our Saviour's ministry consists of three years, whereas the ancients allowed to it only the space of one year.

Obs. : This was the opinion of many of the ancients, but in the real Tatian **the passovers are three**; and the public ministry begins in Galilee, long before the first passover; so that the length of Christ's ministry in Tatian is three years and a half.

On the *second* Lardner says :

If Theodoret's words are to be taken **strictly**, that Tatian not only omitted the genealogies, which showed our Lord's descent from David, but also all those places of the gospels where Jesus is **spoken of occasionally as the Son of David**, I see no way of answering this difficulty.

Obs. : Mill took Theodoret as speaking **strictly**, but he was altogether wrong, and has led many astray.

Lardner quotes *Bar Salibi*, p. 444, as saying that Tatian's Harmony began with the words, In the beginning was the word; and "these," he says, "are the first words of our shorter Harmony. He adds: "This must be of considerable importance to Tatian, if it may be relied upon. I say if it may be relied upon; for as we, in this part of the world, have been puzzled about these two Harmonies, and each by turns has been ascribed to Tatian and Ammonius; so it is very possible the Eastern writers likewise, of late times, may have made mistakes in this matter.

Obs. : The MS. No. XIV., the Borgian MS., and Ciasca volume, made out of both, solve all these difficulties.

CHAPTER VII.

THE MECHITARISTS AND THE PUBLICATION OF EPHRAEM'S
COMMENTARY. ZAHN.

§ I. Mechitar—His History—(2) His Order—Their Aims, Rules, Labours, Publications, Establishments—San Lazzaro—(3) Aucher and Lord Byron—Translations of two Epistles of Paul out of Armenian, and an Armenian Grammar by the Poet—(4) Ephraem's works in Armenian—Contents of second volume—Defective MS.—A second MS. found—Translation of his *Commentary* into Latin—Death of Aucher. § II. *Labours of Moesinger*—His edition of Ephraem, 1876—His *Introduction* almost in full—*Commentary* Ephraem's; Text Tatian's—Points to be proved three—1st, Tatian compiled a *Dia Tessaron*—2nd, Ephraem wrote a *Commentary* upon that *Dia Tessaron*—3rd, That that *Commentary* is conserved to us in this Armenian volume of Aucher—The first point is proved from Greek and Syriac writers—To these he adds the Arabic MS. XIV., with the testimony of Asseman concerning it—On the second point he quotes Bar-Salibi, Bar-Hebraeus, Theodoret, and a passage from Gregory Nyssen in praise of Ephraem—The third point he divides into two: 1st, The *Commentary* is Ephraem's; 2nd, The *Harmony* on which he comments is Tatian's—Proofs of the first—The *Inscription*—Then indications of Ephraem's style and piety—Condition of the Church of Edessa—Disputes against Heretics—Admonitions to Monks—Commendations of Monks—Peculiar opinions of Ephraem—Syriac constructions and titles, as *Korjo*—On the second the book is Tatian's, not that of Ammonius—Exordium and texts joined on to it—Ammonius began with and follows Matthew—In this of Tatian the Exordium,—“In the Beginning was the Word”—the Genealogies left out—Text, Curetonian-Syriac—Examples:—Even words in Greek MSS. not divided—John i. 3-5—Another instance. “Carry God in your body”—Matthew i. 25—Reading agrees with Cureton, not with Peschito. § III. *MSS. and Translations*—Condition of Codex A—Another MS. of Narses, B—Date of both MSS. 1195—Date of translation out of Syriac into Armenian, of which these MSS. are copies, 650 years earlier—The Armenian translation is “word for word”—So is the Latin of this volume. § IV. Ephraem does not explain the whole of the *Dia Tessaron*—His style and other characteristics. § V. Zahn out of Ephraem and Aphraates has collected one-sixth of the entire *Harmony*, and in the *correct order*—(2) Proportion of Tatian how shown, in Moesinger's book, 1876; in Zahn, 1881; in Hill's translation, 1894.

§ I. Of **Mechitar and the Mechitarists**, the *Ency. Brit.* vol. xxi., at page 774, says:

Mechitar, founder of the Mechitarists, a congregation of Armenian Monks, in connection with the Church of Rome, which has enjoyed Papal recognition since 1712.

Its founder, a native of Sebaste (Sivas) in Armenia, was born 7th February, 1676. His original name was *Manuk*, which he exchanged for that by which he was subsequently known—**Mechitar, Comforter**—when he entered the cloister of the Holy Cross in his native town. In the pursuit of knowledge he visited several seats of learning in Armenia; and in the years 1691, 1696, and 1699 he attained to the office of Deacon, Priest, and Vastabad—licensed public Preacher or Doctor of Theology. Having removed to Constantinople, he formed there, in 1701, a religious Institute, for the intellectual, moral, and spiritual elevation of his countrymen, and for the cultivation of their language and literature.

In 1703 sectarian jealousy obliged him to retire to the Morea, where he ultimately formed a settlement at Modon, and built a cloister and church in 1706–8. The outbreak of hostilities between the Turks and Venetians in 1715 compelled him to take refuge in Venice, where, in 1717, he received from the Senate the island of San Lazzaro, which ever since has been the home of his Order.

Mechitar died 27th April, 1749. He was the author of a *Grammatica Armena*, published in 1770, and an Armenian Lexicon, printed in 1744, of an Armenian translation of the Bible, printed in 1734, and of several commentaries and Biblical books.

2. The Order.

The Order of the Mechitarists, which received formal recognition from Clement XI. in 1712, uses the Armenian language and Syrian Rite. Its Rule resembles the Benedictine; **prominent among the duties of its members being the proclamation of the Gospel and the diffusion of good literature.** They have accumulated at San Lazzaro a large Library, especially rich in Armenian MSS., and their linguistic attainments are considerable.

Among **their services to the cause of learning** may be mentioned, in addition to the preparation of critical texts of the Armenian Classics, and of the Armenian Version of the Bible, the publication of old translations of the works of Ephraem, Philo, and Eusebius, of which the originals have been lost.

There are **establishments** belonging to the Order elsewhere

in Italy (Padua), as well as in Russia, in Turkey, in Paris, in Austria-Hungary, and in Germany. Of these the most important is that of Vienna, which has existed since 1810, and has become a sort of learned "Academy," receiving Honorary Members even from beyond the pale of the Roman Catholic Church.

So far the *Ency. Brit.*

3. Aucher, Byron.

According to **Maher**, 35—

Aucher was a man of great erudition. He has probably done more than any other scholar for the cultivation of Armenian Literature. He was the author of several Grammars and Lexicons of that language for the use of European students. One is rather surprised to learn that **Lord Byron** was for the time amongst his most assiduous pupils. An Armenian Grammar by the Author of *Childe Harold* seems not a little incongruous; yet in Moore's *Life of Byron* we have come across an intended "Preface" to this Grammar, which contains the following interesting passage:

"On my arrival in Venice, in 1816, I found my mind in a state which required study of a nature which should leave little scope for imagination, and furnish some difficulty in the pursuit. At this period I was much struck with the Society of the Convent of St. Lazarus. The neatness, the gentleness, the unaffected devotion, the accomplishments, and the virtues of the Order, are well fitted to strike the man of the world with the conviction that there is **another and a better even in this life.**" (Vol. iii. p. 336.)

In vol. vi. there is given a translation from the Armenian of two of St. Paul's Epistles, with the note, "Done into English by me, Jan.-Feb., 1817, at the Convent of San Lazaro, with the aid and exposition of the Armenian text by the Revd. Paschal Aucher.—**Byron.**"

4. Ephraem's Commentary.

In the year 1836 an Armenian edition of a considerable portion of Ephraem's works was published by Aucher. In the second volume of this edition was contained **Ephraem's Commentary on the Dia Tessaron**; but as the work was in a tongue little read in the West, no attention was paid to it.

In making it he had but one MS. in Armenian; and as that had many defects, he was not quite sure as to the meaning of every phrase or place, and he marked the lacunæ by raised spaces in his printed books.

When the printing of his two volumes was almost completed, another, a second MS. in Armenian, of the same date as that which he had been using, was presented to his convent. It was a copy of the same translation made out of the same original Syriac, and in the same fifth age, but in much better condition.

Aucher translated the Commentary out of Armenian into Latin in 1841; but he died in 1854, not having published it.

Moesinger.

§ II. Those in authority at San Lazzaro entrusted both MSS. and Aucher's Latin translation to Moesinger; and in 1876 he brought out the volume entitled, *Evangelij Concordantis Expositio*, made by St. Ephraem.

In his very learned Introduction Moesinger says:

In the second volume of the Armenian edition of the works of St. Ephraem a book is included, which is inscribed, "**The Exposition of the Concordant Evangel, made by St. Ephraem, Syrian Doctor.**" The work of St. Ephraem, preserved *only* in the Armenian language, I have judged most worthy to be presented in a Latin Version; not only because that (1) it is without doubt a *genuine work of this Venerable Father*, but (2) also and **especially** because the **text** of the Evangel which St. Ephraem in it hath expounded is found, when accurately examined, to be **the Text of the Diatessaron Evangel of Tatian**. That these things have themselves so, I am in a brief dissertation about to prove. *First*, I will demonstrate that Tatian made a Harmony of the Evangel, which they call Dia Tesson. Then by arguments I will make firm that St. Ephraem wrote a Commentary on the Dia Tesson of Tatian; and, third, that this Commentary is conserved to us in this Armenic work.

First Point—Tatian wrote a Harmony.

On the *first* point, that **Tatian**, a Leader of Heresy, famous in the second age after Christ, **out of the four Evangel made one**, to which he gave the name of **Dia Tesson**, otherwise τὸ διὰ τεσσάρων εὐαγγέλιον, he proves from *the Greek Writers*, quoting Eusebius, Epiphanius, and Theodoret; and from the Syrians, by quoting Bar-Bahlul, Bar-Salibi, Bar-Hebraeus, and Ebed Jesu, and *really*, as we have seen, in favour of this proposition, Cureton's *Doctrine of Addai*.

MS. XIV.—Mai.

In fine, he gives as his closing testimony on this point *Asseman* and the Arabic MS. XIV. thus :

In the end, *Asseman*, in B. Or. I. p. 611, among the Arabic Codexes of the Vatican Library, sums up, "The Diatessaron of Tatian, otherwise the four Evangelists reduced into one." But *Asseman* himself, in B. Or. iii. p. 13, asserts that this work has been ascribed by some to Ammonius. Cardinal Mai, in his work, *New Collection of Old Writers* (Vet. Script. Nova Collectio iv. p. 14), thus describes this manuscript, "The Holy Evangel, vulgarly called the Diatessaron, and distributed into fifty-five Sections or Chapters by the Author, the Syrian Tatian. . . . In the end you will find noted by the copyist, 'The Holy Evangel by the aid of God completed, which from the four Gospels Tatian put together.' This book, Akerblad being Judge, with Keil and Tzchirner, is also **very nearly the same** Gospel which Victor of Capua, a Bishop in the sixth century, found and translated into Latin speech." (M. iv. v.)

Obs. : This passage out of Mai makes clear that the two books disputed about so much are really one. The *larger* is Victor's revision. The *smaller* is almost fairly represented in MS. XIV., really by the Borgan MS.

In the **conclusion** to this section Moesinger notes the work of Tatian to have contained the very words, *ipsa verba*, of the **divine Evangelists**. And he is careful in his use of the inoffensive term "sect," applying it not only to the "Encratites," but also to the "Catholics." (p. v.) In this one thing he is preceded by Theodoret.

Second Point—Ephraem wrote a Commentary on Dia Tessaron of Tatian.

In the *second* point, "that St. Ephraem wrote a Commentary upon the Dia Tessaron of Tatian," he quotes Bar-Salibi and Bar-Hebraeus, showing that the words of the latter apply **only** to the work of Tatian. To these he proudly adds the plaudits of *Gregory Nyssen*, the contemporary of Ephraem, in praise of the assiduous studies of that father, in all the ancient and new Scriptures ; and of his "close adherence," in his comments, to the words of the sacred writers. He recites the commendations and publication of his works by *Asseman* ; and from Theodoret, the

great enemy of Tatian's Harmony, shows how widely it was disseminated, and with what reverence used, "by the **orthodox** in all Syria and Mesopotamia."

Third Point.

In treating the *third* point there are two sections.

A. The Commentary is Ephraem's.

B. The *Dia Tessaron* is Tatian's.

A. On the first, "that this work, which is the Latin of the Commentary contained in Aucher's second volume of the Armenic works of Tatian," contains the genuine work of Ephraem, and not any other but that oftentimes commemorated Commentary of Ephraem upon the *Dia Tessaron* of Tatian, he says this will be proved by many most firm reasons.

The **Inscription** of this work in that much-lauded Armenic edition is this, "The Exposition of the Concordant Evangel, made by St. Ephraem, Doctor."

Other Indications.

Many **indications**, which are found in the Armenic work itself, confirm the truth of this Inscription.

1. In the Commentary, many **brief expositions** appear thrown in, added to sentences which appear more difficult; in which method Ephraem hath explained the Old Testament, as appears in the first and second volumes of his Syriac works.

2. Prolix Discourses.

In some places **prolix discourses** are added, as, for example, concerning the Nativity of John the Baptist, concerning the woman labouring with the issue of blood, which all smell—redolent—of the style of the very celebrated Orator and Poet of the Syrians.

3. Not like Greek Fathers.

This exposition of the Evangel from the learning of the Greek Fathers is indeed a long way removed, and oftentimes contains erroneous, fabulous matter. Nevertheless it exhibits the highest sharpness of intellect, and the great piety and sanctity of the Author; all which are easily observed in the commentaries of Ephraem in the Old Testament.

4. Condition of Church at Edessa.

Among the **singular things** which in this work indicate the author to be St. Ephraem, in the first place hath been put down his description of the condition of the Church in

which the author moved, "bereaved of the true Pastor," and said to be "betrayed by the treacheries of the wolf," which without doubt is to be referred to the sad **Schism** which prevailed in the Edessene Church, after that her Catholic Bishop Barses had been sent into exile by the Emperor Valens, A.D. 364.

5. Zeal against Marcionites and other Heretics.

Moreover the **Disputations against the Marcionites**, inserted in the whole book, indicate St. Ephraem, a most sharp confuter of Heretics, and chiefly of the Marcionites.

6. Monks and Monkery.

Frequent **admonitions** are given to **Monks**. Praises of the Ascetic and Monastic life, which often recur, come together completely in St. Ephraem, who was in the highest degree a Leader and Prop of the Monastic life. (M. vii.)

7. Opinions.

Again, many **opinions** which in the commentaries of St. Ephraem in the Old Testament are found, in this work also are read. Thus the *darkness*, concerning which discourse is made (Gen. i. 2), he asserts to have been the shadow of Heaven. (M. viii.)

8. Syriac Constructions.

The **Armenic Language** itself, in which the work is preserved, shows the Syrian Author; since in it many **Syriac Constructions** are found, contrary to the genius of the Armenian tongue.

Thus frequently the *relative pronoun* is indeclinable, and the case of it is indicated by the following personal pronoun; which rule is in force with the Syrians, but not with the Armenians.

The **Cognomen itself—Korjo**—given to St. Ephraem in the inscription of his works, which is a Syriac word, indicates the original Syriac text. (M. viii.)

B. The Harmony Expounded is Tatian's.

The Harmony expounded in this work is that of **Tatian**, and of none other.

1. The series of the places cited proves this. The Author takes his **Exordium** from John i. 1-4, and adjoins Luke i. 5, John i. 14-17, Luke i. 6-77, Matt. i. 18-25, &c. But the ancient writers commemorate no other "Concordant Evangel" divulged in those regions, but only the Diatessaron of Tatian and the Diatessaron of Ammonius of

Alexandria. But the Diatessaron of Ammonius, as Eusebius of Cæsarea in his Epistle to Carpian testifies, is none other than the Evangelist Matthew; to the singular little chapters of whom were, for convenience, adjoined, at the sides, little capitula from the other three Evangelists. Wherefore, in the sentence of Bar-Salibi, the conclusion is to stand, expressed in his words—**St. Ephraem hath interpreted the Diatessaron of Tatian.**

2. Exordium.

Again, Bar-Salibi tells us that the Dia Tessaron which Ephraem expounded had for its Exordium, **In the Beginning was the Word.** And truly in the Commentary of Ephraem, the text of the Evangel which the Interpreter uses, page 3 begins with the words, **From the Beginning was the Word;** or, according to the Codex B, **In the Beginning was the Word.**

3. Genealogies.

Again, Theodoret teaches us, in the Diatessaron of Tatian the **Genealogies** were cut away; and in very deed no vestige of the Genealogies of Christ is found in this Commentary.

4. Text Cureton.

In fine, the text of the Evangel which St. Ephraem in this work unfolds, differs commonly from the text of the Syriac Version, which they call *Peschito*, and sounds together with that text of the Syriac Gospel which *Cureton* edited, and rightly asserts to be more ancient than the *Peschito* Version. That so the thing has itself, I will prove in this place by some examples.

A. In the Commentary of St. Ephraem, page 5, that place, John i. 4, 5, thus reads, **Without Him nothing is made. Whatsoever hath been made, through Him was life, and the Life was the Light of men.** The ancient Evangel of Cureton renders this place in this mode; and which the *Peschito*, according to the Greek text emended, turns: **"Without Him nothing hath been made. In Him was life, and the Life was the Light of men."**

Words not divided in MSS.

B. Obs.: The difference here arises from the fact that in the earliest Greek copies, **even the words were not divided one from another.** Another example of the evil resulting from this mode of writing we have in 1 Cor. vi. 20, where $\delta\omicron\varsigma\alpha\varsigma\alpha\tau\epsilon$ in some old MSS. reads $\acute{\alpha}\rho\alpha\tau\epsilon$. This sentence then stood in undivided writing thus, DOXASATEARATETONON. So Tertullian and Cyprian quote it, and so the Latin Vulgate now stands—Glorificate et portate

Deum in corpore vestro ; *i.e.*, **Glorify and carry God in your body.** (Tregelles's Horne 30, and his critical note at that place in his G. T.)

C. *Matt. i. 25.* Moesinger gives another example. He says :

The words in *Matt. i. 25* in the Commentary of St. Ephraem are rendered thus, **In sanctitate he dwelt with her until she brought forth her firstborn son.** In the ancient Evangel of *Cureton*, **Chastely—caste—he dwelt with her, until she brought forth her son.** In the *Peschito* and in the Greek text, “And he hath not known—non cognovit—her until she hath brought forth her first-begotten Son.”

He concludes that he thinks he has spoken sufficiently to make it clear that the text of this Commentary is **the text of Tatian's Harmony**, and **that on this account it is most highly to be estimated.** (p. x.)

§ III. MS. A of Aucher's Armenian.

Armenic and Latin Versions of Ephraem.

Moesinger has another Section (§ III.), in which he treats of the Armenian Version, and of the Latin Version made out of that.

The text for the volume published by Aucher is made from an Armenian MS., which was written in the Halbat Monastery in the year A.D. 1125. In page 7 of the Preface Aucher says : “This Codex is in some places partly torn and partly smeared over, whence many lacunæ, which in the printed text are **raised.**” This Codex is called A in Aucher's book. On page 7 of the same preface Aucher makes this mention of another Codex called B.

MS. B, Nerses.

Near the end of the impression of the Explication of the Evangel a certain religious man brought through to us *another exemplar*, which by his own proper hand had been copied out by St. Nerses, divinely constituted Archbishop. St. Nerses himself, in the end of the Codex, has written in memory, this observation :

“Glory and giving of thanks to Him who is the Beginning and the End, from the humble Nerses, who hath elaborated this work. Anno 644.”

That Armenian year is the same as A.D. 1195. Both MSS. are of the same date. But the Armenian **Version**, out of Ephraem's Syriac, which Version is copied into these MSS., is much earlier, say, **six hundred and fifty years earlier** than these MSS.

These two MSS., according to Moesinger, contain a Version which breathes wholly the spirit of the really ancient Armenic literary works; and he, having sought the judgment of the learned Fathers of the Mechitarists, they tell him that the translation is to be referred to the **fifth century**.

Obs.: Very likely within a hundred years of Ephraem's death, which occurred in A.D. 373. He composed his Commentary after 364; *i.e.*, in the latter half of the fourth century.

Word for Word Translations. Armenic.

The Translator out of Syriac into **Armenian** appears to have expressed the Syriac text by a **Word for Word** rendering; whence many Constructions are Syriac, but also great obscurity in many places is produced.

Latin.

The **Latin** Version of this Armenic work was made in 1841 by John Baptist Aucher, "a man," says Moesinger, "in the literature of the Armenians **truly** **meritus**." He died in 1854, not having published his Latin Version. In making that Version he was not content to give the sense merely. "He hath rendered the words of the Armenian text by corresponding Latin words." It is a **Word for Word translation**.

This Latin Version, with the two precious MSS., the Mechitarist Fathers liberally handed over for his use to Moesinger. From these the Latin in his book is produced. This translation is a **Word for Word** translation.

"It has not escaped me," he says, "that this Latin Version is wanting in the pure speech, and many constructions depart from the natural outflow of the language; but I have willed myself rather to express the words of the original texts and of the sentences, than, these being neglected, to follow the elegance of a Latin oration."

Obscurities.

Neither from me is it hidden that many places in this work are truly **obscure**, and the sense which they furnish ambiguous: but I have not willed to render these otherwise, and to take away the ambiguity of them, from the middle place which they occupy; as at least a footprint of the sense of St. Ephraem might be relinquished; by which, being left, the more sagacious interpreter might be able to come through to the understanding of the place. Many difficulties of this work would without doubt be solved if, which is most eagerly to be desired, the Syriac of the original text could be found.

Characteristics—Zahn.

Characteristics of Ephraem.

Proportion of Tatian in Ephraem, in (1) Zahn, (2) Moesinger, (3) Hill.

I. Ephraem does not explain the **whole** of the *Dia Tessaron*. He follows its order; and quotes from all parts of the Bible, in illustration and enforcement of his points, just as any modern preacher would do. He asserts with great emphasis the great fundamental Truths; is always very severe upon Heretics; is really whimsical in many of his observations; sometimes spends whole pages in explaining, improving, and pressing home, some very simple occurrence; then leaves many important matters not even touched upon. He never once deals with a case of real difficulty. Where there seems need of what is called "reconciling" he passes it over; as he does numbers of things which every modern commentator would spend his energy and skill upon; which **Calvin** and **Bengel** and **Alford** would certainly not leave, until they had furnished some satisfactory explanation. His comments, **always practical**, resemble very much the homely observations of an ordinary Presbyterian Minister, or of a man like **Charles Spurgeon**, when reading the Scripture lesson through, which remarks are wholly distinct from the Sermon.

This book was published in 1876. In America Dr. Ezra Abbot drew attention to it in 1880. But it had got into the hands of Zahn.

II. Zahn.

From the quotations out of Tatian's *Dia Tessaron*, commented upon by Aphraates and Ephraem, the eagerness and diligence of Zahn led him to a work, which ended in his having collected, and in his publishing to the world in 1881, a book which, now that we have the whole work of *Ciasca* in our hands, we know contained **one-sixth of the entire *Dia Tessaron***, and, with hardly an exception, he was able to put the Narratives in **the very order** in which those passages were found to stand by *Ciasca*, when he came to examine closely, and to write his essay upon the MS. XIV., and in which we find them to stand now in *Ciasca's* volume, which presents to us the *Harmony* in its completeness.

Moesinger has printed **Tatian's Text in larger and better**

spaced type, than that in which he prints the Comments of Ephraem ; so that it is very easy to distinguish the one from the other, in his book.

Mr. Hill has taken the Tatian Texts out, and placed that portion by itself, in English, at page 334 to 378, or Appendix X, at the end of his volume.

These forty-four pages represent, in English, that portion of the Armenian and Latin text of Tatian, which is found commented on in Moesinger's edition of Ephraem. Of course they represent that same in Ephraem's Syriac, from which the Armeniac was taken. The whole body of the entire Text of Tatian's *Dia Tessaron*, in Syriac, in Arabic, in Latin, is represented in Mr. Hill's book from page 39 to page 264.

CHAPTER VIII.

PUBLICATION OF THE DIA TESSARON.

§ I. Zahn's Book—Effect of—Enquiry about No. XIV.—“Half eaten with insects and damp”—(2) Ciasca's Essay—Contents—(3) Adds fuel to the flame—(4) La Garde—What given to him—Maher's mistake—“Dog in Manger” policy—(5) *Vatican* and *British Museum* libraries contrasted—Morcos, Halim Dos Gali—The Borgia MS.—Beauty and arrangements of it—Phototype pages—(6) Effect of the volume upon Ciasca—(7) The opportunity for publishing. § II. **Ciasca's Introduction**—(1) Introduction by anonymous author—True philosophy, and deep and extensive reading—(2) **Uses of this MS**—A. Fills up *lacunas* of XIV.—B. **Explains Discrepancies**, the Exordium, sentence from Mark a Title—C. Genealogies—(1) Work of a Glossator—(2) who put in also Names of Evangelists and references to chapter and verse—(3) The “Table of Contents” shows that they were not in the book when that Table was made—(4) At end in Borgia MS.—(5) Place of Ben-ab-Tib's Inscription shows them to have been at the end of the Syriac exemplar—D. Did Tatian put them in there?—Conclusion of Ciasca. § III. Both MSS. represent the same Syriac original—Both MSS. “smell Syriac”—Akerblad—Ciasca—Borgia declares its origin, giving the name of the translator—Note at end—Ben-ab-Tib, Ghobasi, Honain—These three persons, some account of—Ben-ab-Tib's works—Dr. Sellin's account of his fidelity in commentary on St. Matthew and in translation of Tatian—Date of his translation. § IV. Accuracy of translations—No change of importance from Tatian to Ephraem—None in time of struggle—None afterwards—None from Ephraem to 1043—The Arabic of Ciasca represents faithfully the Syriac of the 10th century, and that of Ephraem in 4th, and that of the 2nd century—What we have to grieve, and what to rejoice, over—What we possess in Ciasca's volume. § V. Borgia corrects Victor of Capua. § VI. Ciasca's own volume—Method—From two MSS. one text—Source of readings—How noted—Vowels, punctuation, titles, references—Correction of errors—(2) His Latin Version—In what sense “conformed to Clementine Vulgate”—(3) No time for illustration or conspectus of internal text. § VII. **Shape, Size, Types, Thanks**—The size and shape of the volume—Number of pages given to Introduction, to Arabic, to Latin—Types—Thanks to Archbishop of Tyre and to Melandri. § VIII. “**Word for Word Translations**” out of Syriac into Armenian and Arabic, out of Armenian into Latin—Out of Arabic into Latin by Ciasca faithful—What the Latin reader possesses in Ciasca's Latin. § IX. Hill's Error—What English reader possesses in Hill's English translation. § X. The question of alterations in the Text—Church reading—Regular ecclesiastical use—a great security against change—Revision of Peschito—Time of struggle and afterwards—No Change by Ghobasi—None by Ben-ab-Tib—Conclusion.

Publication of the *Dia Tessaron*.

Zahn's Book called the attention of thousands (1) to Ephraem's Harmony, (2) to the *Dia Tessaron* of Tatian, and (3) to MS. No. XIV. in the Vatican Library. Enquiries were made as to the condition of that MS., and questions put as to **why** it was not published.

MS. XIV.

Stephen Asseman, the Librarian, nephew of the great Asseman, had described this Codex, and part of his description we have already given. There were other words rather discouraging.

"This ancient codex," he said, "is in folios, of which there are now 123."

Two have been lost, 17 and 117.

What these contained we learn from Ciasca in a note p. vii. He copies the list of passages out of "the Table of Contents," which happily remains complete.

Asseman proceeds :

The MS. was written on Bombazine. Of this Codex one-half part is consumed by bookworms and damp.

These words of Asseman were somewhat modified by Akerblad and others. But Ciasca's account (pages vii. and xiv.) is very much like Asseman's; and to a man willing to adventure his reputation upon his translation and publication of it, and who feared to run the risk of misleading others, it presented **serious difficulties**.

2. Ciasca's Essay.

But the learned now clamoured eagerly for the publication of this MS. in its completeness; and *Ciasca*, one of the Librarians of the Vatican, and esteemed eminent for Oriental learning, wrote an essay upon it, and published it in Paris in 1883, in Cardinal Pitra's *Analecta*, tom. 4. In this he (1) gave a specimen of two chapters; (2) accounted for the MS. commencing, or appearing to commence, with a passage of Mark, preceding the well-known commencement, "In the Beginning was the Word"; (3) explained that the Genealogies had, or might have been, put into the MS. by some copyist; (4) gave a complete list of the "Table of Contents"; this list was very satisfactory to students, and all the more because it did not agree with the present contents of the book, and warranted Ciasca's solutions; and (5) professed a

readiness to publish the MS. as soon as he should have completed his labours upon some *Biblico-Sahidic fragments*, on which he had been for some time occupied.

(3) This Essay did but whet the edge of expectation in the enquirers. He was fully occupied at the time, and could not undertake the work himself. What follows he tells us himself in the first page of his Preface to the completed Harmony.

4. Lagarde.

"Hence," he says, "when in the year 1885 I had learned that Professor Paul de Lagarde had in his vows the desire of publishing this Arabic Codex, I freely offered to him the **Apograph**, *i.e.* copy, which from the Codex itself I had written, yet admonishing him that with the original he must confer it. For I, as with a running pen, I had described it, had judged myself bound to the comparing of it again with the MS. when I should be able to commit it to types"; *i.e.* to publish it.

Maher's Mistake.

What Ciasca gave to Lagarde was not the MS. itself, as Maher says it was (p. 46), but an **Apograph** made by himself from the MS. When I read this statement in Maher I opened my eyes wide indeed. "What on earth has happened?" I thought. "Can this clever Jesuit be making a mistake? Or have those men at the Vatican really come to letting such treasures, not only out of their hands, but actually out of their safe keeping?" We have abundance of stories of learned men who, at great cost of money and time and health, have from very distant places travelled over lands and seas to Rome, for the one purpose of examining some MS. or several MSS. They took care to come most honourably "introduced" and highly commended; yet all that they could secure was that a Librarian would hold the book in his own hand, and himself, according to his own will, turn over the pages; not giving time for real **examination**, much less for writing down the **Results** of the careful comparing of the text in the MS. with another text, with which the examiner had come prepared.

Their rule over there has been, They won't publish themselves, and they won't let anybody else publish. This "Dog in the Manger" management is not the law in the British Museum.

When I had got Ciasca's book from Rome I found out for myself how the matter stood.

De Lagarde received the copy, and he made some movements towards publishing in the next coming November. But in a short time he wrote to Ciasca that he could not proceed with it; because of many occupations, and chiefly because of the difficulty of procuring Arabic types, and the cost. He published "seven little pages" in a magazine, says Ciasca.

"The thing," says Ciasca, "was not a little displeasing to me and to learned men, who from my Dissertation had conceived a vehement desire to possess, in its entirety, the work of Tatian."

5. Morcos and Egyptian MS.

"But the following year things turned for the better. Antonius **Morcos**, Visitor Apostolic of the Catholic Copts, was then staying at Rome, and he came to the Vatican Library. I showed to him," says Ciasca, "with other Codices, also the Arabic MS. XIV.; and scarcely had he looked into it, when he said he had found in Egypt, with a Catholic man, an Exemplar similar, and that he himself had the means of having it brought to Rome. And in truth in the month of August in the same year he, in the name of a certain **Halim Dos Gali**, a Copto-Catholic of Egypt, offered the most elegant Arabic Codex to the Borgian Museum of the *Sacred Congregation de Propaganda Fide*. It is of the most exquisite work of the Transcriber, and in the Oriental style executed, the paper of a yellow colour, most splendidly written. The Codex consists of 353 folio leaves. The note of the year is wholly wanting; yet it appears to belong at least to the 14th century. Each separate page is 22½ centimetres by 16, or 9 inches by 6¼, and hath eleven lines enclosed in gold, blue, and red lines, connected in a quadrated form and golden points, and those in the end of verses in form larger. But two of the earlier pages I have given. They are numbers 96 and 97, expressed by phototype. In the Arabic itself also are embellishments in many-coloured adornment." (*Ciasca*, vi.)

Obs.: The two leaves, on very thick paper, are fastened in at the end of the volume, and a good many who have examined them are delighted with them. But they concern women rather than men. I have copied out all the above description, and I have got something like a confused notion of it. Even the Jesuit leaves some of it out. The Book would be equally valuable on unsized paper, as Moesinger's volume is.

(6) As soon as I had this truly precious Codex in my hands, and perceived the utility of it to be of the highest value, I held myself bound to publish it, for the benefit of those chiefly who occupy themselves in Oriental and Biblical studies, and as soon as I could find the opportunity of doing it. (*Ciasca*, vi.)

7. Pope's Jubilee, Occasion for Publishing.

"And indeed the occasion truly happy and thoroughly opportune was not far off. For when, a year having elapsed, the College of Writers of the Vatican Library decided to present to the Supreme Pontiff, Leo XIII., in Commemoration and as a Memorial of his Sacerdotal Jubilee, some specimen, whether Artistic, or Scientific, or Literary," they chose Tatian's Diatessaron; and Ciasca says, "I decided with myself that the publication of the Sahidic fragments ought to be for a little time suspended, and that I ought to give to the world this most ancient Monument, known up to the present to be contained only in these two MSS." (*Ciasca*, vi.)

Accordingly the Arabic Version, with a Latin translation, was published from the Polyglot Press of the Propaganda, and dedicated and a copy presented to Pope Leo XIII. in 1888.

The Borgian MS.

§ II. Ciasca's Introduction.

In his Introduction Ciasca says :

In this new Egyptian MS. there are in all 355 leaves. Of these the first eighty-five are given to an **Introduction**, in which the Anonymous Author, after that he hath exhibited with what endowments **any book whatsoever** ought to be adorned, in order that it may in **very truth** be **useful**; and that these endowments are found in the Gospels; makes a Dissertation concerning the **Divine Attributes**, but in chief concerning **Unity** and **Simplicity**; which he demonstrates to be most powerfully manifested by the Gospels. He speaks concerning the **Wisdom** of God in the promulgation of a new law; by which, idolatry being cast out, all Nations have come to Christ. In this Tract, full of erudition, of which I have given only one argument, many authors most celebrated in antiquity are cited, as Zoroaster, Aristotle, Hermes, Ammonius, Eusebius of Caesarea, Gregory of Armenia, Ibn-at-Tib, and others not a few. The work of Tatian begins at fol. 96, and extends to fol. 353. (*Ciasca*, vi. vii.)

2. Uses of the MS.

A. Lacunas.

The Vatican MS. had many **Lacunas**. These are filled up from this new MS. Fols. 17 and 117 are lost from the Vatican; but "the Table of Contents," preserved entire in that MS., shows what portions of the Evangelists those two pages contained. These very passages exist, and in that order, in the Borgian MS. (*Ciasca*, vii.)

B. Exordium.

Bar-Salibi and Bar-Hebraeus had declared that the Exordium of Tatian's Harmony, of the Harmony which Ephraem had commented upon, ran thus, "In the Beginning was the Word." The Vatican MS. seemed to begin with, "*The Beginning of the Gospel of Jesus Christ the Son of God.*" The fact of this being found to be inserted, led many to think that the Vatican MS. could not be Tatian's Harmony.

The Borgian MS. shows that the words of Mark formed a **kind of Title**, put at the side or top of the first page by some Amanuensis; and afterwards, by the copyist of this No. XIV. MS., apparently joined on to the Text. They form clearly a **Title** in the Borgian. After them a raised line is placed, separating them from the actual text, and then the real Book begins—"In the Beginning was the Word."

"It remains for certain," concludes Ciasca, "that the Exordium in the Arabic Version of the Diatessaron led from John i. 1";

as the Syrian writers and as Ephraem's Commentary show that it did in the Syriac. "Therefore the *first Discrepancy*, and indeed a grave one, between the *Syriac* and Arabic Diatessaron, by the force of the new MS., disappears." (*Ciasca*, vii. viii. ix., *abridged.*)

C. Genealogies.

Another reason of doubting concerning the genuineness of the Vatican MS. arose from the fact that it contained **the Genealogies**, contrary to the testimony of Theodoret, and of no mention being made of them in Ephraem's Commentary.

Ciasca had, in his Dissertation, said that they were put in by a Glossator or Amanuensis; that the Names of the Evangelists had been also inserted; with References to the Chapters and Verses; which **could not** have existed in the *Syriac* of Tatian, or even in

that of Ghobazi, and could not have existed in the *Arabic* of Ben-at-Tib; because these Divisions were made long long afterwards; that (3) "the Table of Contents" of the whole work, contained entire in this Vatican copy, had not one word about the Genealogies; showing that they were not in the book when that Table of Contents was made. (*Ciasca*, ix.)

4. Place in Borgian MS.

(1) The Borgian MS. has **not** these Genealogies in its **text**, but (2) it has them at the end, fols. 354, 355, where they stand under the heading, "The Book of the Generation of Jesus," "to the periope of Matthew that of Luke being joined on, no space being interjected." (*Ciasca*, x.)

The **place in which the Inscription** of Ben-at-Tib **stands** at the end, coming **after the Genealogies**, shows that he translated the Genealogies, as he did the Harmony, **as part of the same book**; and placed them in the Arabic in the same location in which he found them in his Syriac Exemplar.

"For there is no reason," says *Ciasca*, xi., "that we should not receive what he says as applying to **all things which precede his Inscription**;" in which he says that he made it "**from the Exemplar**, made by the hand of Ghobazi Ben Ali Almotatabeb, the disciple of Honain." (*Ciasca*, xi.)

Occupied same place in the Syriac Exemplar.

They stood there in the Syriac original at the end, as they do now at the end in the Borgian Arabic MS. (*Ciasca*, x. xi.); and having translated **all**, from the beginning to the end of his Exemplar; adding nothing, leaving nothing out, and putting everything in the same place, in his Version, in which it stood in his original; the careful and exact and pious translator adds his **Inscription**. No doubt this is the true story.

D. The question is, **When** were the Genealogies **first added** at the end? Did Tatian himself, so **careful** in everything else to **leave nothing out**, did he put them there? that, though not read in the public services of the Church, they might be in "the Appendix," ready at hand to be at any time referred to? Certainly it does not seem **impossible** to believe this. The cost of parchment or bombazine, and the saving of time in writing, might easily account for their being left out afterwards. Of our own great authors how many **Abridgements** have been made, even by whole Religious Societies.

On this point of the Genealogies, as in that of the Exordium, we may safely conclude that the **Arabic Version faithfully exhibits the Syriac Dia Tessaron.** (*Ciasca*, x.)

§ III. Both Arabic MSS. represent one Syriac Original.

Both Arabic MSS. represent a translation made from the same Syriac original.

The Vatican MS.

Akerblad, who had subjected the **Vatican MS.** to examination, hath written justly concerning this thing: "What holds fast to the Arabic Version is this, that **from some Syriac Exemplar** it was made **there can be no doubt**; for all things in this Version **smell Syrian**; indeed, even the titles of the Chapters or Sections argue the Syrian Man." (*Ciasca*, x.)

The Borgian MS.

The Borgian Codex, in the **prologue**, confesses rightly, not only the Arabic Version to be derived from the Syriac, but names the author in these words: "From the Syriac into the Arabic language the most learned Presbyter Abu-l-Pharag-Abdullah Ben-at-Tib hath translated." (*Ciasca*, x. xi.)

With these words agree those which are contained in note, fol. 355:

Completed is the Evangel, which Tatian collected from the four Gospels of the holy Apostles and of the blessed four Evangelists, to whom may Peace be, which is called Dia Tessaron, that is, *Quaternary*. From the Syriac into Arabic the most excellent Teacher the Presbyter Abu-l-Pharag-Abdullah Ben-at-Tib hath translated, with whom may God be pleased in Himself, **from the Exemplar** made by the hand of Ghobazi Ben Ali Almotatabeb, the Disciple of Honain-Ben-Ishac, on both of whom may God be compassionate. (*Ciasca*, xi. and 99.)

Ciasca has collected a good deal of information about these persons.

These Persons.

Honain.

Honain was a famous Syrian Physician and Writer, who died A.D. 873, whose headquarters were at the Court of the Khalifs at Bagdad.

Ghobasi was his disciple. If he had never done any other work, his having copied this MS. makes him worthy of a Monument, and Ciasca furnishes him with one, when, in a note

to page 13, line 6, but pasted in at the end of page xv., he tells us that, after the printing of his book had been completed, there came by accident into his hand a book from which he learns that the Syriac Name of this **Notary** of the Syriac Exemplar was *Isa-ben-Ali Almotattabeb*. His copy was made before the end of the ninth century. From his copy Ben-at-Tib translated into Arabic early in the eleventh century.

Ben-at-Tib was a very learned and greatly celebrated Author, a Monk and Presbyter of the Nestorians, and Secretary to the Patriarch Elias of Nisibis, who governed the churches in all those districts about A.D. 1028. Ben-at-Tib died 1043. He wrote two books on Medicine. A catalogue of his works is given in note e p. xii. by Ciasca. He translated the whole Bible into Arabic, and wrote a Commentary in Arabic upon St. Matthew. In that Commentary he adheres strictly to the Peschito, and shows that he highly esteems that Version. But in his translation of Tatian's Harmony he is just as scrupulous not to bring in words from the Peschito, but to adhere closely to the Syriac text of the Exemplar, copied out by Ghobasi, from which he is translating. This is **Dr. Sellin's** report of this matter. He has fully gone into it, as *Maher* reports, quoting from him, at pages 61 to 63. "Dr. Sellin found in the Commentary certain *peculiar readings*, which show its Author to have been familiar with the *Dia-tessarōn*." (*Ib.* 62.) His translation into Arabic was made about A.D. 1030.

In this Borgian MS., as in that of the Vatican, "**all things smell Syriac.**" (*Ciasca*, xiii.)

§ IV. What we possess in Ciasca's Volume.

"In 1043 then the **Syriac** *Dia Tassarōn* was still known and read in its native country, which was also the country of St. Ephraem, who had adorned it with his Commentary."

It is a **thing to grieve** over, that that **Syriac** work has not at all come down to us; but it is, at the same time, a **thing to congratulate** ourselves upon, that we are put in possession of this **Arabic Version**, which contains that **Syriac work entire**. I say **entire**, since from it everything is absent from which it could rationally be deduced that it had been corrupted by Arabic Glossators; since also in this, as above, with reference to the Vatican MS., Akerblad observed —**all things smell Syriac**. It is possible then **for certain** to

be held that **this Arabic translation exhibits that Syriac work** such as it was in the **tenth** age. Yea, nothing prohibits us in the least. We can say that this Arabic puts before us the Syriac Diatessaron such as it **was in the fourth** age, otherwise in the time of St. Ephraem. (*Ciasca*, xiii.)

Truly it is altogether improbable that a work so very celebrated and known, and by the Doctor of the Syriac Church embellished in his Commentaries, should, from the **fourth** age to the **tenth**, either have perished or become corrupt. (*Ciasca*, xiii.)

We have already seen that at the time of this translation Arabic had become the *official* and *prevailing* language in Syria. Hence the need, even in its own land, of this translation of the Dia Tessaron.

§ V. Borgian MS. corrects Victor of Capua.

The next Section of *Ciasca* treats of the work of *Victor of Capua* and the alterations made by him.

"Because," he says, "of his Dissertation, he omits to specify here, variations in the order in which Victor hath disposed the pericopes, and other discrepancies: but he mentions especially the *Exordium* and the *Genealogies*."

"Wherefore," says he, "as the Codex Vatican, so also this of Victor is able to be emended by the Borgian MS. **Hence the value and weight of it is increased.**" (*Ciasca*, xiii. xiv.)

§ VI. *Ciasca's* Volume—Method.

He next treats of the *Method* exhibited in his own volume.

From the two MSS., one mutilated and corrupt, the other entire, but sufficiently faulty, a text is to be made. Hence the text which I have given I have expressed from the Vatican, taking away things superfluous; the lacunas of this I have filled up from the Borgian; the errors, according to opportunity, from the same I have amended. Of both Codices I have noted things variant in the margin. Therefore, of the Compendium, I have noted the readings of the Vatican by the letter A, and of the Borgian by the letter B, to which latter ought to be attributed readings distinguished by no letter.

Vowels, Pointing, Titles, References.

Sparing in types and of time, I have abstained from the placing of the vowels, by which both the one and the other MS. is fully furnished; yet I have restored, where they were wanting, the *Diacritical points*, oftentimes wrongly placed,

chiefly in the Borgian. I have allowed to pass untouched "the titles of the sections," otherwise "chapters" of the Vatican Codex; of which, in the place of them the Borgian Codex hath little fillets, really splendid, and covered over with gold.

The **Names of the Evangelists**, with few exceptions in this latter MS., are to be desiderated; all the more as the prologue promised that these should be distinguished throughout, by the little proper seal of each evangelist.

On the other side, in Codex A the mark is often placed erroneously, when to one Evangelist things are attributed which belong to another. When errors of this kind have proceeded from Glossators, I have used the liberty of correcting them; as in its own place I have indicated by a note placed opposite. (*Ciasca*, xiv.)

2. Latin Version and Clementine Vulgate.

To the Arabic Text I have given a Latin Version, for the convenience of Theologians wanting in the knowledge of Arabic. In this Version, fidelity being preserved, it hath been so far unchanged. The genius and style of the Clementine Vulgate I have preserved; that whosoever will, comparing the one with the other, may be able to persuade himself concerning the substantial conformity of both.

3. No Conspectus.

And these things concerning the **external relations** of the Diatessaron. But those things which pertain to the illustration of the text itself, and which require a most ample Dissertation, for the present, by the extreme narrowness of the time, I am forced to pass over. (*Ciasca*, xv.)

§ VII. Shape, Size, Types, Marks, &c.

The volume of *Ciasca*, which I now hold in my hand, he describes (p. xv.) as "a thin volume." It is in size a large quarto, and contains 330 pages. Of these four are given to the Title and Dedication, eleven to a Dissertation or Introduction or Preface—*Ciasca* gives to it no name, 204 pages are occupied with the Arabic text, and 108 of double columns to the Latin translation. The two last pages contain the phototype reproduction of the two decorated sheets to which *Ciasca* refers in page vi. The paper of all is really good, and the printing beautiful. The types of the Arabic indeed "most elegant," as *Ciasca* (p. xv.) describes them, "Quidem elegantissimos."

As to the printing, the Archbishop of Tyre, and Secretary of the Propaganda, has given to him "most ample lauds; for that as soon," says Ciasca, "as I declared myself willing personally to undertake this work, there, on the spot, he at once, gave *commandment*, that new Arabic characters should be acquired." So the knight Frederic Melandri, Director of the Typography of the Propaganda is worthily praised, "who with the highest skilfulness carried out the commands. He hath prepared them, and indeed they are most elegant."

§ VIII. Word for Word Translations.

1, 2. Of Ephraem.

The translation made *out of the Syriac original* of Ephraem's Commentary into **Armenian**, about the year A.D. 450, the Mechitarists tell us is a "word for word translation"; so is the translation out of Armenian into **Latin** by Aucher and Moesinger affirmed to be.

3. Of Tatian into Arabic. 4. Of that into Latin.

The translation out of Syriac into **Arabic**, made about A.D. 1030, "is a word for word translation."

4. The translation of that Arabic into **Latin** is not a word for word translation; but, as Ciasca, the Translator, tells us, "fidelity has been preserved"—*Salva fidelitate*. Though the form in which it is presented is that of the Latin Vulgate, yet any one comparing them will find such differences as manifest **independent labour and real translation**. The differences as to Verses between the Verses in the Latin Bible and those in the English are of no consequence, as any child can find them out for himself.

5. For those portions of Tatian's Text found in the Armenian of Ephraem we have the **Latin** of *Moesinger*.

6. For the Arabic of the entire **Dia Tassarou** we have the **Latin** of *Ciasca*. As far as the quotations from Moesinger go, we can compare these with Ciasca's Latin of the same passages.

What we possess in the Volumes of Ciasca and Hill.

7. For the Latin Reader these two are substantially the Syriac of Tatian, as it existed in the fourth and even in the second century. The plan, the chapters, the substance, the sense are everywhere the same.

Hill's English.

8. **For the English Reader** Mr. Hill has provided a most satisfactory volume. His translation, though made from the Latin of Ciasca, is borne testimony to, by learned scholars who have helped him, as to its accordance with the Arabic Text of Ciasca's volume.

The Result seems to be that the English Reader of Mr. Hill's volume, at the close of the nineteenth century, has in his hands the Dia Tessaron of Tatian as it existed in the **second** century.

§ IX. Hill's Mistake.

Hill has made **one serious mistake**.

In page 16, and over and over again in his notes, he uses phrases like these: Theodoret and others sought to banish the Dia Tessaron because of "its insertion of Harmonistic Comments" (16), "its inaccuracies of translation" (16), "its Tatianisms" (16).

Theodoret would have mentioned these had he thought or **known** of them. He says nothing of the kind here imputed to him. The worst of his charges we have shown to be **utterly false**.

Of others Mr. Hill says, "They sought to improve the book, that they might retain it"; "by supplying its deficiencies"; "eliminating most of the passing remarks due to Tatian"; "its Tatianisms"—whatsoever that phrase may mean in this great work of Tatian; "a number of explanatory remarks **said** to have been in the Dia Tessaron once, but which are not found in the Arabic, and were not therefore in the Syriac copy from which it was translated."

This "**said**" is like the "*said*" of *Epiphanius*. Let Mr. Hill set down the Names of those who said it, and the places in which it is said, and what their knowledge was of the subject. He will then see for himself how worthless is the **saying**.

Such phrases I have shown to be in Mill and Valesius, for instance. But at the proper place they have been *sufficiently*, if not *fully* dealt with. What modern critics say who cares about? Those great men were led astray by Theodoret, and repeated the gossip of Epiphanius. Of the book itself they knew **nothing**. They denied that it existed in their time.

Does Mr. Hill think that all the thousands of churches, with their learned Pastors, which for three hundred years used that

book publicly, would have gone on for all that time reciting solemnly "Tatianisms," and "recurring remarks," and "inaccuracies of Translation"? or that they took them out of their books and out of all the copies at one time, and replaced them with better words, nobody being the wiser, no one taking any notice of the fact?

Ebed Jesu knew the Book, its internal construction, and its whole History. His testimony is: "**Tatian did not put into the Book one single sentence of his own!**"

Will Mr. Hill remove this passage from his Introduction, and all such remarks from his Notes? or else

1. Make out a list of the sentences to which he refers?
2. Prove that they were at one time, and at **what** time, in the *Dia Tessaron*?
3. That they were taken out—when? by whom? with what object? Will he explain
4. How they came not to be mentioned by Theodoret? and
5. How they came not to be in the *Syriac Exemplar*, from which the Arabic of Ciasca was made?

If Mr. Hill had taken time to read through Ciasca's *Introduction* he would not have written thus. He will readily admit that Ciasca knows the book at least as well as he does. Why should we try to render valueless our own work? Mr. Hill deserves very great credit; so does the University which has taken care to honour him. His Bishop ought to prefer him; but he must correct this fault.

§ X. The Question of Alterations in Text.

From the time of Tatian to that of Ephraem, and to the end of his life, 378, the *Dia Tessaron* was **in constant use in all the churches of Syria and Armenia and Persia**, and so was secured **against corruption**. All the thoughtful in every congregation would watch the Reader; and one congregation would watch another. Change would be immediately noted, and the reason why made would be asked. This **Liturgical use**, in the public congregation, of Scriptures and Hymns, and fixed forms and order, is **the best of all security against change**. **The people are very Conservative**; and will guard what they are accustomed to, whether it be perfect or imperfect. The story which Augustine reports to Jerome, of that Bishop in Africa, who almost lost his

congregation, because, on the authority of Jerome's revision from the Hebrew, he had introduced into the public reading a **new term** in the Prophet *Jonah*, is well known.

The fights which **Milan** and the **French Churches** made for ages for their own Liturgies; the reluctance with which changes were made in England at the Reformation; and the opposition which the people are everywhere, in our own day, making to the **frog-like Puseyitical advancement backwards**, is well known.

During the time of Ephraem that "authorized revision of the Peschito" of which Bishop Westcott speaks, was in progress in Syria; and Ephraem himself gives some readings "according to the Greek." But he evidently gives them as things *not in* that Dia Tassarōn, upon which he was commenting, and with which his auditors were familiar. Evidently the Dia Tassarōn as used in his day was the very Dia Tassarōn as Tatian had introduced it, in A.D. 160, or thereabouts. A change of a word here and a phrase there, in a particular church copy, would not touch the chronology, the framework, the material drift, or alter a single section of the book. But there were thousands of churches using it. How would it have been possible to make changes in the copies used in all of them?

After the attempt to suppress the Dia Tassarōn had fairly set in, a few changes might be made, but only in readings to adapt the text to that of Peschito. These would be made by those only who were **determined to retain** the book. And in all likelihood **the reason** which moved Theodoret and others like him to such violent removal of the book, was the **determination of the people to keep it**; while their Bishops were eager to introduce into regular public use the revised Peschito. The changes in that short time and struggle, in the leading churches, would be very few. Many churches would make no attempt at change. There would be no general calling in and correction of all the copies in any district. When the struggle was apparently over, and the Bishops thought that they had accomplished their aims, the Nestorians and others, persecuted by the triumphant majority, would prize the book all the more; and it would be read in monasteries and schools and small congregations; numbers of individuals would keep and read it in their families; just as we know that the loved *Geneva Version* was long read in private, and constantly preached from in public, even by

Bishops, long after "the Authorized Version" of James I. had been placed upon the desks in the churches.

But after the suppression, all inducement to make changes in the book would then have come to an end; and in copies made after that time, the desire of those who wished the copy to be made, would be, to retain the loved book in its integrity.

Honain, the master of Ghobazi, "yielded to Fate," so says Ciasca, A.D. 873. His disciple, Ghobazi, must have made his copy before the year 900. The translation out of his Syriac Exemplar into Arabic was made before the year 1043, when Ben-at-Tib the translator died; say, 1030.

(1) That Arabic represents exactly the Exemplar of Ghobazi;
(2) Ghobazi's copy represents the Syriac of the days of Ephraem;
(3) Ephraem's Commentary gives us a fair representation of the *Dia Tessaron* of the time of Tatian himself; conclusion, (4) **In Ciasca's Latin we possess Tatian's *Dia Tessaron* of the second century.**

CHAPTER IX.

EFFECTS OF THIS RE-PUBLICATION OF THE DIA TESSARON.

§ I. (1) Accepted by the Pope and Leaders in the Roman Church—The slanders of Theodoret and his rejection of it reversed—(2) A Monument of Granite, recovered from the sand, set up again, to the honour of the four Gospels—The tide of *Ir-rationalistic* criticism turned back—The Rock—Advice—(3) What the modern critics *know*—Example about Tatian from *Supernatural Religion*—Maher's remarks—(4) Danger of discovery to be apprehended always—Some answer to that writer—Gospel of Ebionites, Of Peter, Not the Dia Tessaron of Tatian—(5) Holy Spirit bearing testimony to the Gospels, in the churches, in the individual heart—(6) Christ's Rule, "If any man **will** to do His will"—(7) John's Gospel and a puzzled Pastor—(8) Many Christians and Pastors now not *real Believers*—The sins which are magnified—**That sin** of which the Holy Spirit convinces—(9) Christ, "Jehovah our Righteousness!"—Eternal Life given now and gratuitously—(10) To those made willing to learn all easy—"All taught of God!"—Him that cometh to Me!—Prayer. § II. What does the Dia Tessaron teach as to Christ's mode of treating Moses, the Psalms, and the Prophets—As to Moses—A. The Deluge—B. Sodom, Lot's wife—C. Whence he teaches God's will as to Marriage and Divorce—D. (1) What sword does He use against Satan, and out of what book every answer?—(2) "One yod, one tittle"—(3) Who the *accuser* of the Jews?—(4) Moses, the **writings of**—"Of Me Moses wrote!"—One Book—E. Moses and the other Divine Writers—Why the Jews err—"If they hear not Moses and the Prophets"—E. Jeremiah—God spake through him—F. Isaiah—The Virgin and her Son—The Voice crying in the Wilderness—The Unction and Mission of Jesus—The Light of Galilee and the peoples—All Believers taught of God—K. *Malachi*—The Lord of the Temple and His Forerunner—H. L. David—His testimony to himself—Christ's question—"David's Lord is David's Son"—J. L. *Asaph*—Argument from **one Word**, "**Gods**"—Christ is the Son of God—"The Scripture cannot be broken"—F. L. Isaiah 53rd chapter "they could not believe"—Isaiah vi. chapter—Preaching them blind and deaf—Calvin and Bengel on these two places, and on John xii. 38-41—L. M. Isaiah LIII. "The Scriptures must be fulfilled"—"Numbered with the Transgressors"—M. *Zechariah*—"The Shepherd smitten"—"The sheep scattered"—H. Psalms XXII. and LXIX.—"My God, my God"—The death of death—"I thirst"—"It is finished"—"A Bone not broken"—Psalm XXXIV.—Paschal Lamb—Mystical Body—That body taken from the Virgin—M. *Zechariah* again—"They shall look on Him whom they pierced"—"Blood and Water"—"Turning His hand upon the little ones"—Christ's teaching from the Scriptures after His Resurrection—What shall judge the Critics in the last day—Prayer for cold-blooded, sceptical Professor.

Effect of this Republication of the *Dia Tessaron*.

A. (1) By the publication, presentation, and acceptance of this volume, even the Supreme Pontiff and the Leaders in the Roman Church receive gladly and thankfully, in 1888, the work which Theodoret slandered and laboured to destroy in 455, more than fourteen hundred years ago. But the *Dia Tessaron* is at last vindicated.

(2) The publication of this Volume is the setting up once more of a **Granite Monument**, which has lain buried for thirteen hundred years—the best written Block of it literally buried in the sands and superstitions and false Religion of Egypt. And it has completely “turned the Tide” of that **irrational** thing—muddle, mud-liquid,—Rationalistic **Modern Criticism**, which had been running in against the Holy Gospels of God; and has made clear, for all time, that **all the four** Gospels were written in the Age of the Apostles, that period which has been in all ages of the Church assigned to them; that in that Age they were **four**, and **only four**—the very Name of Tatian’s Book teaches that; that they are the same four Gospels which we now know under the names of Matthew and John, Apostles, and of Mark and Luke, Companions of and co-workers with the Apostles; that those four Gospels, and the living Truths and Words contained in them, are an **unshakable Rock!** against which the Gates of Hell, and Heresy, and Infidel Criticism, never have prevailed, and never can prevail.

“Take and Read!” “Take and Read!” “Take and Read!”
And don’t read without Prayer!

3. The Modern Critics.

B. This recovered Harmony had for centuries been regarded as **lost!**

So thoroughly was it regarded as beyond recovery, that some of the Modern Critics had come to talk of it as if it had never existed, or as if it were some jumble of Ignorance, such as that which is called “Peter’s Gospel.”

Take one example, which, with the passage in which it stands, I take “bodily” out of the Jesuit Maher, to whom I feel personally deeply indebted. For such a work in the Roman Church I am truly thankful. May it lead to the study of the real Gospels!

Yet that evidence was rejected by the "critics" of the Tübingen School. Rationalists committed to the doctrine that our canonical Gospels, and especially that of St. John, are apocryphal documents dating from late in the second century, clearly perceived that the admission of a Harmony of these Four Gospels by Tatian would be fatal to their theory. The greatest pains were accordingly devoted to whittle down, explain away, or obscure the historical evidence for the *Diatessaron*. The witnesses were discredited; the slightest confusion of statement was exaggerated; the actual meaning of many of the passages was distorted; and, finally, the most audacious and unfounded statements regarding the nature of the evidence as a whole were asserted in a perfectly reckless manner. We cannot give the reader a better idea of the trustworthiness and general character of what is called "advanced thought" and the "higher criticism" than by citing a paragraph from the work entitled *Supernatural Religion*, which ran through half a dozen editions in the first six months after its publication in 1875. These are the words in which the verdict of the "most enlightened modern criticism" regarding the *Diatessaron* was pronounced:

"There is (1) no authority for saying that Tatian's Gospel was a Harmony of the four Gospels at all, and (2) *the name Diatessaron* was not only *not given by Tatian himself* to the work, but was merely (3) the *usual foregone conclusion* of the Christians of the third and fourth centuries, that everything in the shape of Evangelical literature must be *dependent* on the *Gospels* (4) *adopted by the Church*. Those, however, who called the Gospel used by Tatian the Gospel (5) *according to the Hebrews*, (6) *must have read the work*, and (7) *all that we know* confirms their conclusion. . . . (8) *No one seems to have seen* Tatian's Harmony, probably for the simple reason that (9) *there was no such work*. . . . The manner in which Theodoret dealt with Tatian's Gospel, or that "according to the Hebrews," recalls the treatment by Serapion of (10) *another form of the same work, the 'Gospel according to Peter.'*"* (*Supernatural Religion*, vol. ii. pp. 158-160.)

Fortunately for the interests of truth, the higher criticism does not constitute a final court of appeal in questions of Scripture evidences. There is always the possibility of its judgments being upset by some new fact coming to light, and from most unlikely quarters such facts have not unfrequently turned up in recent times. Indeed, the only

* The figures inserted show that in this boastful paragraph there are at least as many downright lies as there are commandments in the two Tables of the Law.

thing that is remarkable in the present case is what we may call the prodigality with which, in the space of less than a score of years, evidence has been poured in on us with respect to the *Diatessaron*. So complete, in fact, has the proof now been made, that we believe even the author of *Supernatural Religion*, reckless as he has shown himself in his rejection of all testimony tending to establish the authenticity of the Gospels, would not any longer have the hardihood to oppose the admission of Tatian's *Diatessaron*.

4. Danger of Discovery.

God conceals His Witnesses, and at the fit time brings them openly into Court, and by their simple testimony confounds His adversaries.

Some answer to this Writer.

"The Gospel of Peter" is a mass of senility, too contemptible even for a Lunatic Asylum.

"The Gospel of the Hebrews," and "the Gospel of the Ebionites," whatsoever they were, were not Tatian's Harmony. Tatian made it, and Tatian gave its name to it. Its greatest enemy collected into one heap more than two hundred copies of it. Thousands and thousands, and for hundreds of years, read it; and very many in their lives, in some good measure, carried out its lessons.

There were in the year A.D. 112 four Gospels, and there were only four.

There never was a fifth! The Churches and Church Authority could not make a Gospel—could not make any that they picked up to be a Gospel. They could only receive a Gospel written by some inspired man; and that they could not dare to reject.

5. Holy Spirit's Testimony to the Gospel in the Soul, in the Church.

The facts, as they knew them at that time, and the Holy Spirit speaking in them personally, and in almost if not all the congregations, by many of their own inspired Teachers, guided them to a right decision. No Bishop, no Council of Bishops, decided for them. In that decision the Churches were then unanimous. When false Gospels and false Revelations were written they were at once rejected. By the visible Church, notwithstanding its many failures, they have remained always

rejected. It is one of the signs of these **last bad times** that so much attention is paid to the mass of Heresy, Superstition, Insubordination, and Rubbish contained in them. No man trained in the Scriptures would ever think of adding any one of them to the Divine Books.

In that first age the Holy Spirit was Himself the true Teacher of each individual **real** Believer. Each sheep was taught by Him to know, to recognize, and to obey the voice of the Good Shepherd, whether speaking in a Divinely-written Gospel, or by the mouth of an inspired Pastor or other Minister. This was an evidence which could not deceive.

Of every *real* believer now, as of every real believer in his own days, the beloved Apostle says, "**Ye have an unction, a chrism.**" Not the act of anointing, but the **very oil itself, the Holy Spirit**, the Spirit of Jesus the Holy One, poured out and given by the Father, in answer to the believing prayer, which appropriates and claims for itself "the Promise of the Father," resting on the **faithfulness** and *Merit* of the Redeemer.

"**Ye know all things**":—all things necessary to Faith, and Love, and living Hope, and Holy Living; and, above all, all things necessary to the **determined rejection** and driving away of the false Teacher and Liar, who, "not sent," "cometh." We are taught to say, "We don't need your doctrine; we know all the things without you; we are **Christians**; *i.e.*, anointed ones. **Christoi**—united to the **Anointed One**, the Christ. We reject the **Anti-Christ**s, those who would lead us to subjection to Human Authority, to Traditions and Commandments of mere men. We listen only to the voice of God, to the words of 'the Amen, the faithful and true Witness.' Carry your rag-shop traditions, and your candle-shop practices, elsewhere! We can't bid you God-speed. We are forbidden even to salute you!"

No subject has been more debated about amongst learned men than that of the **Anti-Christ**. Yet John says that even the little children—the **paidia**—in his days knew it, knew all about "the Spirit of Anti-Christ" working even then in the Churches; all about "the many Anti-Christ's," who had been all baptized Christians, many of them leading men, and highly honoured, in the Churches, "who went out from us," and employed themselves now in seducing others. **John** does not say to these little children, Send and ask the **Pope**; or, Wait to decide about these

people till he can get some **Ecumenical Council** assembled, and submit the case to them. He says, "Little children, try these false Teachers yourselves; try **every spirit** your own selves; for many false Prophets are gone out into the world. You have the living, speaking, comforting, teaching Spirit of God in you; you have the written Book in your hands. Be on your guard against the **pseustēs**—*the Liar*; against the **Arnoumenos**—*the Denier* of the Godhead, or Sonship, or true sinless **manhood** of Jesus; against the **Anti-Christ**, who, denying the Son, has no living connection with the Father. Each one of you is put in possession of that **true** and **Eternal Oil**, the Holy Ghost, of which the *material* oil of the old dispensation was only a *type*. "He hath **anointed** us and **sealed** us," with no perishable oil, or perishing and changeable seal, as wax or lead, but "with that Holy Spirit of Promise; who is in us **the Earnest** of our Inheritance";—part payment of that whole thing purchased for us by Jesus Christ; which part we never shall be called upon to part with; but to which part all the remaining parts shall, in God's good time, be added. We shall, by Christ's own hands, be put in possession of them all, **in their completeness**, at the appearing in His glory, at the being present with us, at the manifestation of our Lord Jesus Christ, which shall be also the time of the manifestation of all the sons of God.

Because of that indwelling Holy Spirit, living Comforter and Seal, each believer is more and more drawn away from the world; adheres with increasing tenacity to the written Word and to Christ; is aided in prayer; is comforted in sorrow; is controlled and guided in his passions and goings; is entitled to cry, under all changing circumstances, Abba, Father!

That indwelling teaching Spirit does not set aside the necessity for, but aids in, the **study** of the **external Historic Testimony** in favour of Christ and of the Gospels. But all external study without Him will not be able to lead one single soul to love Jesus or His Word; and without external study, and while incapable of such Historical investigations, there are thousands who, having that Holy Spirit in them, know, under His teaching, the Holy Gospels, the Words of the Prophets and of the Psalms, to be God's own Words. He who caused them to be written writes them over again in the heart of each one of these loved and called ones. From the Bible Books, from Christ, from the

Father neither Critic nor Devil shall ever be able to separate any one of them. His action in them guides them as securely as **Instinct** does the **Swallows**. "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it was well-pleasing in Thy sight." (Matt. xi. 25, 26.)

"We know!"

When these modern critics say, "We know!" they ought to say, "We **don't** know anything about it!" or, "We **should like it to be so!**" or, "We should be glad if we could prove it so to be!" With them "**the Will** is father to the thought!" It is in **their own Will** the mischief lies! **There** they find all those difficulties about the Holy Scriptures which no self-denying Christian man can find.

6. Christ's Rule.

The Rule of Christ is simple—"If any man **WILL** to do His Will he shall know of the Doctrine." The beginning must be made there!—a heart **made willing**, at all costs, to follow the Light. No one **can** come to the Truth who does not **will** to follow it, to go after it, as far as he knows it, at all costs, giving up everything contrary to it; saying "no" to his own likings; "hating even his own Life"; and thinking of it as of far less value than Truth. Which of the Modern Critics is characterized by this *first* mark? How many of them have got "the spirit of a little child"? They teach the people that they must become what they regard as learned, and clever, and speculative, and fault-finding. Jesus, the Judge, has said, "Except ye be **converted**, and **become as little children**, ye cannot **enter into**,"—big as the thing is,—"**cannot even see the Kingdom of God.**"

7. A Pastor Puzzled.

I have been told of a professed Christian Pastor who was afraid to preach out of John's Gospel, and who, when he had occasion to quote from it, always called it "the fourth Gospel." Let Tatian, let **Facts** teach that man! Next Lord's-day, after having prayed on the matter, let him go into his pulpit and publicly ask the forgiveness of God and of his congregation. Let him take for his text, "Ye must be born from above"; or, "The **Son of Man** must be lifted up"; or, "No man **can** come to Me

except the Father, who hath sent Me, draw him ; and I will raise him up at the last day” ; or, “These are written, that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name” ; or, “Thou wouldest have asked of Him, and He would have given thee that living water” ; or, “He that followeth Me shall not walk in darkness.”

8. All Christians not Believers.

Many professing Christians now, and some professing Pastors, are not at all “**believers**,” in the New Testament sense. They are active about Drains and Drink, and take a very active part in political agitations, in “musical services,” in “evening entertainments,” in what is called “Christian Socialism,” and such matters ; but they are not willing to accept a **gratuitous** salvation ! They denounce Drink and other external forms of evil ; but they have not learned that **the SIN**, greater than Drunkenness, and Theft, and Murder, is the **SIN** of rejecting the Blood and Righteousness and Person of Jesus Christ ! The Magistrates **convict** of Thefts, and Housebreaking, and Unjust Weight, and such things ; but when the Spirit of God comes He **convinces** “of **SIN**, because they believe not in **Me**,” says Jesus ; 9. of **Righteousness**, that they have none, and never can have any, till they have been led to renounce all reliance upon their own works and the works of others, and to accept of Him who died on the cross, and is reigning and pleading for us in heaven, as their **only** and **perfect Righteousness** ; till they have learned the meaning of that name—“Jehovah our Righteousness” !

10. All easy to the Heart made Willing.

For those **made willing** to learn, for those who are crying, “Lord, open Thou mine eyes,” how simple it all is. “My sheep hear My voice.” “It is written in the Prophets, They shall be all taught of God. Every one therefore that hath heard, and learned of the Father, cometh to Me.” “Him that cometh to Me I will in no wise cast out.” “If ye then, being evil, know how to give good gifts unto your children ; how much more shall your Heavenly Father give **the Holy Spirit** to them that ask Him.” “For us He made **HIM SIN**, who knew no sin ; that we might be made **the Righteousness of God in Him**.” “The Blood of Jesus Christ His Son cleanseth us from all **SIN**.”

"I give unto them eternal life; and they can never perish, neither can any," man or devil, "pluck them out of my hands." May He bless His own words by His Spirit. Amen.

§ II. Dia Tessaron and Moses and the Prophets.

From the Dia Tessaron what do we learn as to the Teaching of the Apostles, and of their Lord and Master, "the Amen and the Faithful and True Witness," as to **Moses** and the Books which go under his name? Are they rank Forgeries, made in an age long, long after Moses, by some uninspired man or men, who took to **lying**, for the sake of promoting **truthfulness**, and **consecration to the one only God**?

A. Is the story of the **Deluge** a falsehood?

42. 38-40: "Even as it happened in the days of Noah, so shall be the coming of the Son of Man. Even as before the Flood they were eating and drinking, marrying and delivering up to marriage, until the day that Noah entered into the Ark; and they knew not until the Flood came, and took them all away; so shall the coming of the Son of Man be."

Jesus believed in the Deluge, and in the Narrative of it.

B. The story about **Sodom** and **Lot** and **His Wife**, is all that only a **Myth**?

42. 41-3: "Likewise, even as it came to pass in the days of Lot; they ate, they drank, they sold and they bought, they planted and they builded; but in the same day in which Lot went out from Sodom, the Lord rained both fire and brimstone from Heaven, and destroyed them all: so shall it be in the day wherein the Son of Man shall appear."

45: "Remember Lot's wife."

Don't let us be ashamed of these Bible Stories.

C. How are we to learn God's will as to **Marriage** and **Divorce**?

A. **Out of the Pentateuch.**

25. 31: "Jesus answered, and said unto them, Have ye not read this, He which made them from the beginning, made them male and female;

32: "**And said**, For this cause shall a man leave his father and mother, and shall cleave to his wife; and they both shall be one body? So that now they are not two, but one body.

33: "What therefore **God** hath joined together, let not man put asunder."

35: "**Moses** for the hardness of your hearts gave you permission to put away your wives: but in the beginning it was not so."

36: "I say unto you, Whosoever shall put away his wife, without fornication, and shall marry another, exposeth her to adultery."

39: "And if a woman shall put away her husband, and marrieth another, she committeth adultery; and whosoever marrieth her that is put away committeth adultery."

D. As to Moses, how does Jesus speak?

4. 42: **With what weapon** did he meet Satan? With "the sword of the Spirit, which is the word of God."

In what one book did he find his every text? In the Book of Deuteronomy. That Book was no forgery!

4. 46-49; 5. 1: "It is written," "It is written again," "For it is written."

8. 46: "Think not that I am come to destroy the Law or the Prophets. I came, not to destroy, but to fulfil."

47: "Verily I say unto you, Till Heaven and Earth pass away, one point or one letter shall not pass away from the Law till all of it be accomplished."

Obs. 1: *The Law*—Torah—is the Jewish, the Bible name for the whole five books.

Obs. 2: One jot, that is, yod, Greek *iōta*, *iōra*, the very smallest letter in the Hebrew language, in the Hebrew Bible. It was just as short and small in the days of Jesus as it is now.

Obs. 3: One tittle, Greek *keratā*, a little horn, or part of a stroke, by which one letter is distinguished from another, as כ Kaph from ב Beth. Origen, in Alford, Matthew v. 18; where the critics will find a very useful note.

Was the Lord Jesus a Bibliolater, as the Sceptics and Puseyites charge us with being?

The Sceptics want to put their own notions instead of the Bible Text.

The Puseyite wants the *subject* penitent to be as little as possible occupied with Bible words, that he may attend submissively and without questioning to the words of his *sham* priest, whose words are to be to him as the Voice of the Church.

What is now called *Church Teaching* is the very opposite of *Bible Teaching*. To no worse use than this Church teaching could National Property be devoted.

22. 53: "There is one that accuseth you, even Moses, on whom ye have set your hope: for

54: "If ye believed Moses ye would believe Me, for of Me Moses wrote!"

John 5 : **Obs.**, Not some **Impostor** wrote.

55 : "But if ye believe not **his WRITINGS**, how shall ye believe my words?"

Obs. : The writings belong to **Moses**. All five make one Book —the **Torah**.

34. 20 : "Have ye not read **in the book of Moses**, how God said unto him out of the bramble bush?"

17 : "Do ye not therefore err, because ye know not the **Scriptures**?"

E : "Ye therefore do **greatly err**."

F. **Moses and the other Divine Writers.**

Read above, 8. 46.

22. 47 : "Seek ye the **Scriptures**, in which ye boast that ye have eternal life; and **they are they** which bear witness of **Me**."

34. 17 : "Do ye not **therefore** err, because ye know not the **Scriptures**?"

"Ye **therefore** do greatly err."

8. 46 : "Think not that I am come to destroy **the Law or the Prophets**. I came, not to destroy, but to fulfil."

29. 24 : "They have **Moses and the Prophets**: let them hear them."

26 : "If they hear not **Moses and the Prophets**, not even if **one of the dead rose again** will they believe him."

G. *Of Jeremiah.*

Jeremiah's words were the words of Another, uttered **through** his lips.

3. 17 : "Then was fulfilled that which was spoken **through** **Jeremiah the Prophet**, saying:

18 : "A voice was heard in **Ramah**,

"Weeping and great mourning:

"**Rachel** weepeth for her children; and is unwilling to be consoled for the loss of them."

Of **Isaiah**.

F. **The Lord** spoke and wrote **through Isaiah**.

Of the Virgin and her child.

H. 2. 5 : "Now all this is come to pass that it might be fulfilled which was spoken **of the Lord through** the Prophet:

6 : "Behold, the Virgin shall conceive, and shall bring forth a Son, and they shall call His name **Emmanuel**."

F. **Of the Forerunner.**

H. 3. 42-45 : "This is He that was spoken of **through Isaiah** the Prophet,

The Voice which crieth in the wilderness,
 Make ye ready the way of the Lord ;
 And establish in the plain a way for our God.
 All the valleys shall be filled ;
 And every mountain and hill shall be brought low ;
 And the crooked shall become straight ;
 And the difficult places easy ;

45 : And all flesh shall see the salvation of God."

F. Of the *Uction* and *Mission* of Jesus.

H. 5. 36 : "Then was delivered unto Him the book of Prophet *Isaiah*. And Jesus opened the book, and found the place where it was written,

The Spirit of the Lord is upon Me,
 Because He hath anointed Me to preach
 Good tidings unto the poor ;
 And sent Me to heal the bruised in heart ;
 To proclaim *forgiveness* to the *wicked*,
 And sight to the blind ;
 To bring the broken into forgiveness,
 And to proclaim the year acceptable to the Lord.

39 : "And He closed the book, and gave it again to the attendant ; and went away, and sat down : and the eyes of all that were standing in the synagogue were turning upon Him. And He began to say unto them, To-day hath this scripture been fulfilled, which ye have heard with your ears.

41 : "And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth.

42 : "From that time began Jesus to preach the Gospel of the Kingdom of God, and to say, Repent ye, and believe in the Gospel. The time has arrived, and the Kingdom of the Heavens is at hand."

F. Of the *Great Light* by the seaside.

H. 6. 36 : "He came and dwelt in Capernaum in the seaside parts : that it might be fulfilled which was spoken *through Isaiah* the Prophet, saying,

38 : The land of Zebulun, and the land of Naphtali,
 The way of the sea beyond Jordan,
 Galilee of the *peoples* :

39 : The people which sat in darkness
 Saw a great Light :
 And to them which sat in the region and shadow of death,
 To them did Light spring up."

K. Of *Malachi*, the last of the Prophets, speaking of "the Lord who was to come to His temple, and of His *forerunner*."

H. 13. 46-7: "Yea, I say unto you, and more than a Prophet. This is He of whom **it is written**,

Behold, I send my Messenger before Thy face,
To prepare a way before Thee."

F. Who come to Christ.

H. 19. 38: "No man can come to Me, unless the Father which sent Me draw him: and I will raise him up in the last day.

39: "**It is written** in the prophet, they shall be all taught of God. Everyone that listeneth to the Father, and learneth from Him, cometh to Me,"

H. 28. 16: "The Jews marvelled, saying, How hath this Man letters, since He hath not learned?"

L. H. **David, clearly Messianic.** Of himself **David** says, "The Spirit of the Lord spake by me, and His word was on my tongue. And the Lord Jesus testifies of him that he spake and wrote '**in the Holy Spirit.**'"

The Silencing Question.

H. 35. 17: "Now when the Pharisees were gathered together, Jesus asked them a question, saying, What say ye of the Messiah? Whose Son is He? They said unto Him, The Son of David. He saith unto them, How then doth David, **in the Holy Spirit**, call Him **Lord**? for He saith,

The Lord said unto my lord,
Sit thou on my right hand,

That I may put thine enemies underneath thy feet.

21: "If **David** then calleth Him **Lord**, how is He **his son**?

22: "And no man was able to **answer** Him; neither did any man venture from that day forth to **ask** Him about any matter."

He proves that He was David's **Lord** long before He was David's **Son**; and now He is both Lord and Son.

The Rejected Stone.

H. 33. 55, 6: "Did ye never read **in the Scripture**,

The stone which the builders rejected,
The same was made unto the Head of the Corner?
This was done by God, and it is marvellous in our eyes."

L. J. As to **Asaph: Value of one word.**

They want to put Jesus to death, because He has openly claimed to be **the Son; of the same essence with God the Father.** It is His **very highest claim.** How does He prove His right to this? Ans.: Out of **one word** in the eighty-second Psalm. In quoting, he shews that Asaph did not write as a mere **human poet**, out of the **enthusiasm** of his own heart, but that he spake and wrote as "moved by the Holy Ghost." That God, not Asaph, the human

writer, is the **real author** of, and speaker in, that Psalm throughout; that **He** addresses the judges, whose office it is to pass sentence upon them; and who is implored by His Church, in the last verse, to "Arise and judge, and take possession of all nations."

In quoting the Psalm, Jesus says, "It is written in your law"; that is, the law in a wide sense; as the objecting Jews themselves use the term in John xii. 34, "We have read out of **the law** that Christ abideth forever."

H. 37. 37: "Jesus said unto them, Is it not written thus **in your law?** I said ye are **Gods**. And if He called them **Gods** because the word of God **came** unto them, and **nothing can be broken in the scripture!** tell ye Him, whom the Father **sanctified** and **sent** into the world, thou blasphemest; because I said unto you, I am the Son of God? An argument 'from the less to the greater.' Are they '**Gods**' and '**Sons of the Most High**' (same verse), because they **hold a commission** from God! How much more **the Son**, from eternity '**God,**' and '**Son,**' and '**in the bosom of the Father?**' '**The Father sanctified,**'—that was in eternity, when He was set apart to His work of Mediator; and **sent Him**,—that is, when '**He did not despise the Virgin's womb.**' '**The word of God came to them.**' He had from eternity that word **in his heart;** and was '**sent forth,**' and '**came**' with it."

From the lips of Christ what a sentence that is, "**The scripture cannot be broken.**" Not even in **that one little word "Gods."** Let us imitate our Divine Teacher, in the terms we use as to the Holy Scriptures. "Let God be true, and the modern critics liars."

L. F. **Isaiah LIII., clearly Messianic.**

Expounded by Philip to the eunuch. (Acts viii.)

H. 41. 21: "These things spake Jesus, and He departed and **hid** Himself from them. And though He had done all these **SIGNS** before them, they believed not on Him:

23: "That the saying of Isaiah the Prophet might be fulfilled, which he spake,

Lord, who hath believed, that he may hear us?

And the arm of the Lord, to whom hath it been revealed?"

All baptized Christians are not real **believers**.

"**Who is a Believer?**"

"Ans.: He is such—one to whom **the arm of the Lord** hath been **revealed.**" "Fidelis quis est? Resp.: Est talis, cui revelatum est brachium Domini." (*Bengel*, John 8. 38.)

So **Calvin**: "Men do not attain to it by their own strength—suo marte." (Verse 38.) In this Verse "the Prophet testifies that none others believe, but those only whom God, in His own

gratuitous good pleasure, illuminates—*quam quos Deus gratuito suo beneplacito illuminat.*" (Verse 39.)

"That which makes men believers is **not their own proper acumen**, but the revelation of God—*quod scilicet fideles non proprium acumen sed Dei revelatio faciat.*"

"By the word *arm* power is to be understood." (38.)

"The same almighty power which raised our Lord Jesus Christ from the dead." (Eph. i. 19.)

"If any man be in Christ, he is a **new creation.**" (2 Cor. v. 17.)

H. 41. 24: "For this cause **they could not believe**, for Isaiah said again:

F. Isaiah VI.

"Blind ye their eyes, and bring darkness to their heart;
Lest they should see with their eyes,
And understand with their heart,
And should turn; and I should heal them."

26. "These things said Isaiah, when he saw **His** glory, and spake of **Him.**" (John 12. 36-41.)

Let us read the same two most blessed Expositors on

They could not believe.

Two points in their History.

Bengel.

"*First*, they **do not** believe, as being refractory."

Then, they **are not able** to believe—*tum non possunt credere*—"a **just judgment** upon them."

"They are mistaken who suppose what is said to be in the inverse order." (*Bengel*, John 8. 39.)

Calvin.

"John does not mean that the prediction laid a **necessity** upon the Jews." (Verse 38.) Indeed, it must have happened, though the Prophet had never said a word about it; though God had never revealed it to the Prophet. It is revealed lest the *fact* should cause some to stumble; and to be, when **fulfilled**, an **evidence** that the rejected One is the true Messiah. The Jews to-day plead that the Sanhedrim of Christ's day could not have made the mistake of rejecting the *very* and *only* Messiah.

"The **Foreknowledge** of God is not in itself the **cause** of events—*rerum causam non esse.*" (Verse 39.)

"In this passage not so much the Foreknowledge of God—as the reason of His **justice and vengeance** is held out to us—*ratio judicii et vindictae*. For God pronounces here, not what He beholds from heaven that men are about to do, but what He Himself is about to do; namely, that He will strike the *impious*—*impios*—with stupour and with giddiness, that, because of their malice, He may take vengeance—*ut de ipsorum malitia ultionem sumat*." (Verse 39.)

"For here is noted the nearer and inferior cause why God wills His own word, which in its own nature is salutary, to be to the Jews destructive and deadly; namely, that so they had merited by their own **malice**—*malitia*."

"Here he commemorates the **obdurationem**—the **hardening**—by which God hath punished the **Malice** of an ungrateful people—*qua ingrati populi malitiam ultus est Deus*."

He distinguishes these words from the words above about the revelation of the arm of the Lord, and adds:

"Those who do not observe these steps, rashly confound places of Scripture wholly diverse one from another—**perperam** *diversos Scripturae locos confundunt*." (Verse 39; p. 247 *Tholuck's Ed. John.*)

For a long time Christ's discourses were the simplest of didactic utterances. They will not believe and submit. He began, **in judgment**, to speak in Parables. (Matt. 13.)

The Light comes, and they deliberately turn away from it. **The Truth** is set before them; and in the love of it they will, not to receive it. **The Signs** are placed before their very faces, as John says here, and they reject them all. It is **part of their punishment**, just as Hell is part of it, that they who will not see should have their eyes closed; that the ears which will not hear should be stopped; that the only Light which really illuminates should become **darkness** to them; that the healing medicine should aggravate the disease; and that the Bread of Life should become a deadly poison.

Isaiah and John and Christ knew by experience what it was to "preach Priests and Rabbis blind and deaf and hard." The preached Word acts like a Law of Nature. The same sun melts wax and hardens earth.

It is sad to have to go on preaching, with the consciousness that to so many the Witnessing and all the Labours are only **Harden-**

ing; that the Word preached does not profit them; that we ourselves are becoming a Saviour of Death unto Death to them; that amongst them are some who are Leaders and professed Pastors and Teachers.

Let us be thankful if, because of Christ, our poor fidelity be an odour of sweetness to God; and to those who indeed are "Christ's sheep"; and who give evidence that they are, by turning away from the Hirelings and the false Shepherds, and listening to His voice as we utter it to them, out of His own written Word.

What a day of disclosures that day will be! Who shall abide the day of His coming? Lord, have mercy upon us! "Behold, O God our shield, and look upon the face of thine Anointed."

Many are alive to-day, listening to sermons, preaching sermons, almost working miracles, who are already under the hardening sentence of God. Judas was in this state when allowed to kiss Christ.

L. F. Isaiah 53.

H. 46. 14: "I say unto you, that this **which is written** must yet be fulfilled in Me; for I shall be *reckoned with* the transgressors; for **all things that were said concerning Me are fulfilled in Me.**"

L. M. Zechariah was a trumpet placed to the mouth of God.

H. 45. 23: "All ye shall forsake Me this night.

24: "It is **written**, I will smite the Shepherd; and the sheep of the flock shall be scattered abroad. But after my Resurrection I will go before you into Galilee."

H. 48. 36—E. L. M.: "And Jesus said unto Cephas, The cup which my Father hath given Me, shall I not drink it?

37: "Put up the sword into its sheath: for all they that attack with the sword shall perish with the sword.

38: "Or thinkest thou that I cannot beseech my Father, and He shall **even now** furnish unto Me more than twelve legions of angels.

39—E. M.: "**How then shall the Scriptures be fulfilled**, which say, that **thus** it must come to pass?"

42: "... But this is your hour, and the power of Darkness.

43: "And this came to pass **that the Scriptures of the Prophets might be fulfilled.** Then all the Disciples left Him and fled."

L. H. Psalms 22 and 69.

H. 51. 53: "In the deepest of all His woes the scriptures are His comfort. **That twenty-second Psalm**, made for Him when

He should hang upon His cross, and while realizing that hiding of the Father's face, which is the very 'death of death.' He, at the close of those three hours of awful gloom, will utter to the Father, *rather now*, to the covenant-keeping God, 'My God! My God!'"

The God of unswerving justice, as of unchanging nature. He will utter it for His own comfort, and for the instruction of His own in all ages. At the close of that Psalm the token is come that in this prayer, as in every other, He has been heard. *Externally* the darkness begins to clear away. He feels a change *within Himself*, and realizes terribly that **thirst** which was inevitable in His case. He would have borne it without one word to the very end, and died feeling it, had it not been part of the covenant from eternity that the feverish lips should be wetted, that the dried throat should receive comfort; and that part of the covenant had been entered in the Holy Book, a thousand years before He was born; that even in this seemingly little, but really great matter, as in every act of His life, He might live, as we have to do, **upon the written word**. Warranted by the written text, and needing strength for the last great cry, He exclaims, "I thirst." That poor, thoughtless, Pagan Roman soldier—certainly not more considerate than an ordinary "Tommy Atkins"—was in the mind of God from eternity. His sponge and vinegar and bunch of hyssop, in the Psalm and in the Holy Gospels, are entered in commendation of that man; and entered to teach a poor, nervous, agonized Christian, that he may conscientiously, and with thankfulness to Jesus, accept those ministrations and draughts, which God's mercy and the skill of man have provided.

"Jesus, knowing that all things are consummated." (*Ciasca*, 92.)

H. 52. 1: "That the scripture might be fulfilled, He cried I thirst!"

And having received the vinegar, as the heart bursts, He cries, "It is finished!" "Consummata sunt omnia." (*Ciasca*.) "Everything is finished." (*Hill*.) It is the triumphant shout at the close of that twenty-second Psalm. Oh, how many myriads have thanked God for that shout. "No condemnation"; the iniquity quite taken away; the sin removed forever; the Surety under the smile and consciousness of the Father's love. And knowing "His **Darling** delivered from the power of the dog,"

cries "Father, into Thy hands I commend my Spirit. He bowed His head, and dismissed the Spirit."

Every line of the Book was in His heart eternally, before it was in the mind of any prophet. He lived and died in the pages of the Holy Word.

May He give us such help of His Holy Spirit that we may follow in His footsteps.

L. E. H. : Not a bone broken. Blood and water.

There are more scriptures still connected with that death.

A considerable time after the death.

H. 52. 19: "They saw that He was dead already, and brake not His legs; but one of the soldiers with a spear **pierced** His side, and straightway there came out **blood and water**. And he that saw it bare record, and he knoweth that his record is true, that ye also may believe. These things came to pass, **that the scripture might be fulfilled**, which saith, A bone shall not be broken in Him; and also the scripture which saith, They shall look on Him whom they pierced." (John xix. 36, 37.)

Of His typical body, **the Paschal Lamb**, not the smallest bone was permitted to be broken. Of **His Mystical Body**, made up of all given to Him, not one bone shall be broken off from Him. (Psalm xxxiv. 20.) Of that body taken from the Virgin, of her substance, not one bone was broken. How secured is every believer! This was **part of the plan from eternity**. It would have taken place, though it never had been written. Its being written was for the comfort of Christ, and of "the weakest believer that hangs upon Him." Being written, the faithfulness of God stands pledged to fulfil it.

Every one of us does gaze upon that opened side. And the veil shall certainly be taken from the heart of that nation. "They shall look upon Him whom they have pierced and mourn"; and "all Israel shall be saved." **It is in the Book**. It will certainly be fulfilled.

H. 53. 51-54—M.: **His "turning His hand upon the little ones."**

The two disciples going to Emmaus.

"O destitute of understanding

Was it not in all the sayings of the prophets, that the Messiah must suffer these things, and enter into His glory? And beginning from Moses and all the prophets, He interpreted to them, concerning Himself, out of the scriptures."

E. L. : So the company in large upper room.

H. 54. 8—H: "These are the words that I spake unto you when I was with you, how that all things must needs be fulfilled which are written in the law of Moses and the prophets and the Psalms concerning Me.

9: "Then opened He their mind, that they might understand the scriptures.

10: "And He said unto them, Thus it is written, and thus it behoved the Messiah to suffer and to rise again from the dead the third day ;

11: "And that repentance and remission of sins should be preached in His name unto all the nations ;

12: "But the beginning shall be from Jerusalem, and ye shall be witnesses of this."

H. 41. 13: Lord Jesus, there is a poor, ignorant Professor, as cold as ice, who calls himself 'learned,' who is teaching the students who listen to him, to sneer at the words of Moses and the prophets and the Psalms, which Thou dost treat with such awful and loving reverence. What is to be the end of that man unless he repent?

"The word which I have spoken, the same shall judge him in the last day."

H. 42. 28: "Heaven and earth shall pass away, but my words shall not pass away.

"Lord, open Thou mine eyes, that I may behold wondrous things in Thy word."

"That I may see Thee."—(*Blind Bartimæus in Dia Tessaron.*)

CHAPTER X.

THE DIA TESSARON AS TO THE STATE OF THE TEXT OF
THE GOSPELS.

§ I. **Portions left out by Tatian**—A. John vii. 53 to viii. 12—The woman taken in Adultery—How early left out from public reading—Why?—Tregelles—Revised Version—Is certainly inspired, and a portion of John's Gospel—In Vulgate—B. Luke's Preface—C. The Genealogies. § II. **Portions objected to, but found in Tatian**—John xxi.—Vulgate. § III. **Revised Version—Portions omitted or specially marked, but found in full in Tatian**—A. Mark xvi. 9 to end—B. John v. 3, 4—The Pool and the Angel moving the waters—Dean Alford's Note—Vulgate—C. The Doxology to Lord's Prayer—D. Luke xxii. 43, 44—The Angel and the sweat of blood—Greek, Vulgate, Ciasca, Bengel—Note of *Revisers*—Bengel—Why left out—Epiphanius—Irenaeus—In Justin Martyr—Irenaeus, Versions, Latin, and Syriac—E. Mark vii. 8—Washing of Chalices—Hill's Note—Ciasca's Tatian "just in time"—English Bishops and self-appointed Sacrificers—F. The ills of life—John xiii. 31, 32—True of the man born blind, of Lazarus, of Christ Himself—Connection between the suffering and the glory—*See* Stier in Alford.

§ I. Portions left out by Tatian.

A. John VII. 53 to VIII. 12—the woman taken in adultery.

Tatian's book was **wholly intended for public reading**. That he has left out this section shows how early the **Spirit of pruriency and self-righteousness** began to make itself felt in the Christian congregations; and how early men began to think that they knew a great deal better how to guard purity than Jesus Christ did. It was left out evidently before Tatian's time, early as that was.

Of this passage we have spoken, chapter iv. p. 28. It is found in the Vulgate; and that alone is sufficient warranty for its reception. The authorities for and against are all set down (pp. 416, 17) by Tregelles in his Greek Test.

To believe that some one man not inspired wrote out a passage so long, and then got it inserted in so many MSS. and languages and of countries so far apart one from another, this is a thing **impossible**

to be believed! It is certainly part of John's Gospel, and in chapter viii. occupies its proper place. The Note and Space *marking off* this passage in the *Revised Version*, with their "*most of the ancient Authorities*" is a step in the wrong direction. The word "authority" is wholly out of place in a case like this. If there be *one* thing deserving the name of "authority" that thing can settle the whole question. The Vulgate is **Authority** in a case like this. Of that there can be no doubt. Its errors don't lie in the insertion of *long uninspired Sections* in an *inspired* book.

B. **Luke's Preface** is omitted by Tatian. Into his plan he could not see how to get it. He wants to give the whole **life** of Christ, and nothing but that.

C. The Genealogies are omitted. Of this see chapter iv.

§ II. Of Portions objected to which are found in Tatian.

John xxi. Against the whole of this most blessed chapter a marvellous outcry has been raised in late years. The *Revisers* take no notice of that outcry.

Every Verse of this great **last-written** chapter of the whole Bible is inserted in the *Dia Tassarou*, as anybody can see who will take the trouble to examine.

Verses 1 to 24 are on pages 97, 98 in *Ciasca*; in *Hill*, chapter 54. 25-48.

Verse 25 is on page 99 in *Ciasca*; in *Hill*, chapter 55. 17.

This chapter is complete also in the Vulgate.

§ III. Revised Version.

Passages **omitted** or specially marked in **Revised Version**, which are found in full in Tatian.

A. The last twelve verses in Mark.

	TATIAN.	CIASCA.	HILL.
	Chap.	Page.	Verses.
Mark xvi. 9-13 found	53 ...	95, 96 ...	25, 35, 37, 39, 61.
„ 14-20 „	55 ...	98, 99 ...	3, 5-10, 12, 13, 16.

All these verses are also in the Vulgate. In comparison of these, which are "great, great, great grandfathers," the "Authorities" given by the Revisers are only **babies**. The Revisers, with a long dividing space, say, "The two oldest Greek Manuscripts and some other **Authorities** omit from verse 9 to the end. Some other **Authorities** have a different ending to the Gospel."

Of this precious ending we have spoken, chapter iv. p. 28.

Since Wickliffe's time, when Bible Translation *really* began in England, with the exception of the *Sychophantic* Address to James I. prefixed to the "Authorized" Version, **nothing more foolish** than this note has ever appeared in a Protestant English Version, or revision or edition, of the Bible or Gospels.

B. John v. 3, 4.—**The Pool and the Angel moving the water.**

The **Revised Version** leaves all these words out, and puts into the margin this note: "Many ancient **Authorities** insert wholly or in part, 'Waiting for the moving of the water: (4) For an angel of the Lord went down at certain seasons into the pool, and troubled the waters: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.'"

The **Vulgate** has every one of these words in its Text. Tatian has all of them. Tertullian quotes the whole passage. What the Revisers call "many ancient authorities," are "*nowhere*," compared with these so much earlier *witnesses*. The **Syriac** of the Dia Tassarōn and the Latin Vulgate are the **oldest** and the **real** authorities here.

Dean Alford, replying to Stier, who says the words are part of the Text, says they were "put in in very early times," "to clear up a narrative **otherwise obscure**, the connection of the account **almost requiring** this passage as its explanation." "As a **marginal gloss** it certainly does good service, as explaining **both** the obscure points—the assemblage of the sick and the answer of the man, verse 7." That is, the *inspired* John, who was present at the pool, left the passage so obscure, that, without this "spurious gloss," its sense could not be well made out; but some *uninspired* man came along, who was not there, who knew nothing of the facts, he supplied the words which the apostle neglected to put in, and so helped posterity to make sense. *Is not this modest?* This man (1) taught the Holy Spirit **how He ought** to have written; and then (2) he succeeded in getting *his spurious gloss* inserted into the Text, held sacred by all the Churches; into Chrysostom's Greek copy at Antioch; into the Syriac copy used by Tatian at Edessa; and into the Latin used by Tertullian, at Carthage; and into all the Latin copies. That man ought to have wrought another wonder. He ought to have enabled sensible men to swallow such rubbish!

In *Ciasca* this narrative occurs on pages 39, 40.

In *Hill* in chapter 22, beginning at verse 10. The pool is called *Bethharramat*, the Arabic for Beth-Chesda, which ought to have been kept in the text; as in the text is written, "Which is called in Hebrew Bethesda." The times are specified in *Ciasca* as "statis temporibus"—"at fixed times." *Hill* says the Arabic is equal to "season after season," or, "In the season after the season."

C. **The Doxology** is added to the text in chapter 9. 36, *Hill*, p 17 in *Ciasca*, where we read, "Because Thine is the kingdom and the power, *virtus*, and the glory, unto the ages of ages."

This *Epiphonema*, as Theodoret calls it, was certainly added by inspired men, even by apostles, if not originally in the sermon. Paul uses it (2 Timothy iv. 18) where he gives two expositions to the immediately preceding petition, "Deliver us from evil," putting first *the evil One*: "I was delivered out of the mouth of *the Lion*." Then *every evil thing*: "The Lord will deliver me from *every evil work*, and will preserve me unto His heavenly kingdom. To whom be the glory, unto the ages of ages. Amen."

D. Luke xxii. 43, 44: **The angel and the sweat of blood.** See this awful passage treated of already, cap. 4. p. 31. In *Ciasca* it is found on page 85, and in *Hill* cap. 48. 16, 17.

The Greek puts the clots or drops as **falling down**—*θρομβοὶ καταβαίνοντες*. *Hill* reads "A stream of blood flowed down." The *Vulgate* is "Of blood falling down"—*sanguis decurrentis*—not the guttæ,—clots. *Ciasca*, "As a stream-rivulus, and it fell into the earth." "Thereby the earth received its blessing." (*Bengel*.)

Is it not terrible to find our Revisers trying to draw off the attention of their readers from the devout contemplation of this, **the most awful scene ever witnessed by angels in this world.** "So utterly incapable is human reason of entering into the deepest depths" (*Bengel*) of Agony and Love.

"These words," says *Epiphanius*, "were in most copies before they were corrected, by over-nice Catholics, who did not well understand them." Mill, Proleg. 797. 8, 9; Lardner, 2. 451 note; Dr. Tregelles' Greek Testament, 356. 7. "If He had not been a man He could not have sweated globes of blood." (*Irenaeus*.)

Now read the *wretched* note of the Revisers: "Many ancient

authorities omit 43, 44." Ans. : They were in Justin Martyr and in the copies which he read. They are in the Vulgate, and in Tatian, and in Irenaeus. These are older far, and a vast deal, in a case like this, more reliable than any later authorities, in vain dubbed "ancient." Such notes are very offensive in the *Revised Version*. It is all very well to read all that can be said, on either side, in Mill and Tregelles. It is quite another thing to put the wrong side, and that only, before ordinary English boys and girls; and that by those who want to be regarded as the **standing authority** in all English-speaking countries.

Washing of Chalices.

E. Mark vii. 8. In the **R.V.** the words about "the washing of pots and cups" are, and without any note, rejected. In the *Dia Tessaron*, chapter xx., we read, "Corban.—They do not allow him to do anything for his father or mother. They also make void and reject the word of God, because of the traditions which ye have delivered and commanded **about** the washing of cups and measures." "This 8b is rejected by the Revisers as an undoubted gloss." (*Hill.*)

The Vulgate reads, "The baptism of little pitchers and **chalices**"; and *Ciasca*, p. 36, "The ablution of **chalices** and measures."

Tatian comes in, **just in time**, to reprove the wickedness of those priests, who are so scrupulous about the "rinsing of the chalice," and the "drinking of the rinsings"; but who set at defiance God's law, put the table of the ten commandments beneath their feet, confess silly girls, and teach them to disobey their parents; and who set before them the grossest possible example of setting aside the law of the land, and the instructions and commandments of their mother,—the Church of England!—as well as God's word, written in His Holy Book.

Why did the Revisers leave out, and without a note, these words? Was it because these priests can't bear to read in church the words of the Authorised Version, which so openly and plainly condemns their practices? And is this the reason why so many attempts have been made in *Convocation* to have all the Church readings taken out of the Revised Version? The Bishop of Lincoln and his friends can perhaps tell something about this.

F. John xiii. 31, 32: The **ills of life are for the glory of God**,

and for the real good of His own, who suffer from them. Even Christ's sufferings are so. Of the blind man Jesus says (John ix. 2, 3) he was born blind, not because of any sin of his parents, not because of any sin committed by himself in some previous state of existence; "but for this very intent, that the works of God may be glorified," in opening, both his bodily eyes, and those of his soul; in this miracle leading to the rage of the rulers; and so bringing on the death of Christ, the redemption of the Church, and so the glory of God.

Of Lazarus He says (John xi. 4), "This sickness is not unto death, but for the glory of God"; in the resurrection of Lazarus, in good to himself personally; in the perfecting of the faith of both sisters; in the conversion of many of the witnesses of the miracle; in the rage of the rulers, leading to the death of the Surety; in our salvation, and God's glory in all this, and for ever.

As of His members, so of Himself their Head, the Lord Jesus says, and as soon as Judas is gone out, "Now shall the Son of man be glorified, and God shall be glorified in Him; and if God shall be glorified in Him, God shall also glorify Him in Himself, and straightway shall He glorify Him."

So John xiii. 31, 32 is read in Tatian, chapter 45, verse 11; *Ciasca*, p. 80.

The *Revised Version* omits the words "And if God shall be glorified in Him God shall also." *Hill*, Tatian 45. 11, *Ciasca*, p. 80, and the Latin Vulgate have all the words. The *R.V.*'s weakening of the passage is *not necessary*, and is, by these "authorities," shewn to be **not warranted**.

The *connection between the suffering and the glory*, He puts again, John x. 18: "Therefore doth My Father love Me, because I lay down My life in order that I may take it again." "The *iva* here is strictly *telic*—*in order that*. Without *this purpose* in view, says Stier, the death of Christ would have been neither *lawful* nor *possible*."—(*Alford* on the place.)

CHAPTER XI.

WHAT DOES THE DIA TESSARON TEACH ?

§ I. As to the **Duration of our Lord's Public Ministry**—(1) Objection of Mill—Answer of Lardner—(2) True answer out of the Book itself—Three years and a half—(3) Places in John of the four Passovers—Places in Tatian—The difficulty has always been about the **second**—John v. 1—That marked in Tatian as the **Passover**—In the Sinaitic MS. by the Article—The correct Tradition in the Margin of the Vulgate. § II. As to the **Rational Human Soul after Death**—What becomes of it—It does not sleep in the body. § III. About **SATAN**—What the Lord Jesus teaches about "the Man Murderer"—His past History—His malice, craft, rage against Christ, against Christians—Prayers against him—His Doom—Who with him for ever? § IV. About **Gehenna**, the Lake, the Furnace, the Fire, the Worm, the Weeping, the Wailing, the Teeth, the Gnashing, their Torment—B. Added words of God, not found in the Gospels—"The Second Death"—"It hurts"—No Repentance, no Salvation for lost rejecters of Jesus, or for their leader Satan. § V. About **WINE**—§ i. The Creator made and blessed the Vine—Gave to men their faculties—(2) **Pagan Greeks** gave thanks for the Vine and Grapes, and for the faculty given to men—(3) The **Scriptures** put great honour upon the Vine, upon Grapes and upon Wine, while setting out God's Hatred of Drunkenness—Laws about Libations, about the Sacred Feasts—Chief element in the Lord's Supper, "the New Wine" of the Banquet of Eternity—§ ii. **Our Lord's first Miracle**—*Qatna*—That Name—**Quantity** of best Wine made—Provision for the young couple—"Lending to the Lord" not a losing process—Elisha and the Oil—The Wine Merchant—No drunkenness at that Feast—"When they are inebriated"—The best wine kept to the last—§ iii. **The Lord's Supper**—Water, Milk would not do here—What to be set forth—The **agonies** of our Surety, our Joy—**Wine teaches**—History of—(2) Why the Devil always wishes to get the holy chalice taken away from the Communicants—(3) Tatian and the Cup—"Love Feasts" of Methodists, of Moravians—No man or church has any authority to alter anything in, or teach any Believer to neglect the Lord's Ordinance—(4) Tatian's History of the Institution of the Holy Supper—He quotes Paul—"In Remembrance"—Ciasca teaching Common Honesty to Puseyitical Priests—(5) Tatian's **Errors** about Wine and Marriage—His own *Dia Tessaron* his condemnation—**Himself** a warning to clever men.

§ I. As to the Duration of our Lord's Public Ministry.

(1) It has been constantly said that Tatian limited the Lord's Ministry to one year. This with *Mill* was a reason for refusing to allow to Tatian the lesser of the two Harmonies, of which we

have spoken, chapter v. 2, p. 34. In No. 352 of his *Prolegomena* *Mill* says :

This Harmony distinguishes the three years of the preaching of Christ ; whereas the Valentinians, of whom Tatian was one, gave only one year to the preaching of Christ.

Lardner, 2. 445, answers :

There is (1) no evidence that Tatian was a Valentinian when he compiled his Harmony ; (2) none that it was a "Heresy" to attribute only one year to the Ministry of the Saviour, since Valesius says, "All the ancients computed no more." He argues (3) that if Tatian became afterwards in some things identified with the Valentinians, there is no reason to believe that he embraced *all* their opinions.

(2) The **best answer** is that which, not knowing the book, Lardner could not give ; viz., "That the Dia Tessaron of Tatian makes Christ's ministry to last for **three years and a half**."

According to the Dia Tessaron, it began in Galilee fully six months before the Passover.

In Tatian's order of insertion there is considerable confusion ; but the Passovers are **all** recorded in **John's Gospel**. If sure of the Greek readings of the Texts in that Gospel which concern them, we are quite sure then as to the number of them. As to the **Order** of them, we are guided by John only, not by Tatian.

The **first** Passover is recorded in the Dia Tessaron *in chapter 32*, in Ciasca p. 56, in Hill verse 1 p. 169. It is from John ii. 13, where the first cleansing of the Temple is recorded. Tatian gives but one cleansing ; hence the confusion as to the order.

The **second** Passover is recorded John v. 1. This verse is inserted in Tatian twice. First in chapter 22 verse 9 in Hill, on the 39th page in Ciasca, where the narrative of the angel and the troubling of the water is recorded. **This is the right place for it.** But the name of the Feast does not occur here in Tatian. It is recorded, at the second insertion, in chapter 30 verse 31 p. 53 in Ciasca. There we read, "There was the **Festum Azymorum**," "the feast of unleavened bread," and then goes on to tell us of Christ's journey **towards** Jerusalem, and the story of the ten lepers out of Luke xvii.

The **difficulty** has always been about the feast mentioned in John v. 1. Every Jewish Feast has been assigned here. Many have pleaded for **Pentecost**, some for even **Purim**. If a **Passover**, then clearly Christ's ministry lasted three years and a half.

8, The Sinaitic MS. has in this place the article ἡ—the—before the word for Feast—ἐορτή; that is, **the** greatest feast of the year, **the Passover**.

The *Revised Version* has not noticed this, but still reads "a feast." My dear old copy of the Latin Vulgate marks each of the *Passovers* by a note in the margin.

The **third Passover** is recorded in John vi. 4, "Now the Passover, the feast of the Jews, was at hand." Then follows the narrative of the feeding of the five thousand. To this feast Jesus did not go up to Jerusalem.

This Passover is recorded in Tatian chapter xviii., 24 Hill, p. 33 in Ciasca.

The **Fourth Passover** is recorded John xiii. 1: "Jesus knowing that His hour was come." This last Passover is recorded in Tatian chapter 44, verse 11 in Hill, in Ciasca p. 78.

Thus, **by the book itself**, one more misrepresentation is removed from Tatian. He certainly did not **confine** the Lord's ministry to **one year**.

Whatever confusion or chronological error there may be, and certainly is, in Tatian, the three years and a half are clear, and the **four Passovers** fairly set down. His testimony here is much earlier than that of the Sinaitic MS., and shows that in his time the passage was understood as *Greswell* and *Robinson* understand it.

At John 5. 1, to the words "*diés festus*" my copy of the Vulgate has this note, "*Pascha*, as above 2. 23, and below 6. 4, and elsewhere. 'This therefore is that *second* Passover of the Ministry of Christ.' 8, and Tatian shew this to be the right understanding. With this security as to the text, we may now rest satisfied as to our calculations.

§ II. The Human Spirit does not Sleep when the Body is Dead.

DIA TESSARON.

H. 38. 27; C. 67: At the grave calling aloud, so as to be heard in another world, we read, John xi. 43, "He cried with a loud voice, Lazarus come forth."

H. 12. 29: It had gone away from the body of the little girl lying dead in her own chamber. "Her spirit **returned**." So R. V., Luke viii. 55.

H. 34. 9; C. 60: "The Sadducees said unto Him, **The dead have no life**." (Matt. xxii. 23.)

H. 34. 21; C. 60: "He is not the God of the dead, but of the **living**: for all live with Him." (Luke xx. 38.)

H. 34. 21; C. 60: "Ye therefore do greatly err." (Mark xii. 27.)

H. 29. 18, 19, 20; C. 51: While he was "tormented in the lower world." "I am *scorched* in this flame." "He *resteth* here: *thou art tormented*."

So Elijah prays (1 Kings xvii. 20), "O Lord, my God, I pray Thee let this child's soul **come unto him again**." It was not asleep in his body.

§ III. What does the Dia Tessaron Teach as to SATAN?

(1) He was **not always a devil**; was not made a devil.

H. 35. 55; C. 63: "He **stood not** in the truth." (R. V., John viii. 44.) "Non manet." (Ciasca.)

ἵστηκεν, the perfect of *ἵστημι*, even when seeming to be a present, is but a present dependant on and commencing with an implied fact. (*Alford*.)

That fact of getting out of his place, walking out of the truth, occurred long ago. He has ever since *remained out of it*, continued in his revolt. The "manet" in Ciasca, p. 63, and "abideth not," standeth not in Hill, is not equal to the Greek.

H. 4. 52; C. 8. (2): He claims the worship which belongs only to God. Demands it from Christ.

(3) He is a man-murderer. (Ciasca.)—"Homicida" does justice to the Greek *ἀνθρωποκτόνος*, which is not at all adequately expressed in Hill and R. V. "murderer."

"That he may exhibit how great is the difference between the name of Abraham and the works which they do, he says: **You are sons of Satan**, who from the beginning was a **Homicide**." (*Ephraem, Moes.*, 196.)

(4) "There is no truth in him." You can get no truth out of him. That is why the modern critics are so **useless**. What is in him he speaks through his own sons and prophets.

"When he speaketh a lie he speaketh of his own." (Hill.) According to the force of the Greek, *ἐκ τῶν ἰδίων*, "from those things which are **his own proper things** he speaks"; and very much better than Hill or Authorized or Revised Versions is Ciasca—"ex propriis."

He is a liar, and the father of **lying**, *Mendacii*. (Ciasca.)

(5) His will is always evil; always against God, and truth, and the good of God's creatures.

"The will of your Father ye desire to do—the *desiderium*." (Ciasca.)

H. 16. 43; C. 29: (6) He carries away the good seed as soon as sown. "The *evil one* comes, and snatcheth away the word—'malus.'" (Ciasca.)

H. 17. 22; C. 31: (7) He sows the tares. "The enemy that sowed them is Satan."

H. 46. 10; C. 81: He is at present "the prince of this world."

Ib.: (8) He hath nothing in Christ "that is his." (Ephraem.)

"In all men the enemy hath his partem; only in the Lord he hath nothing, who saith, With **Me** he hath not found **anything whatsoever** that is his, and I have overcome the world." (Ephraem, *Moes.*, 223.)

"Non habebit quidquam." (Ciasca.) Not one particle of sin in act or nature; wholly free from SIN. "In Him was no SIN." "The holy *One* of God."

The men of this world judge according to the teaching and influence of their prince. Their judgments, in what form soever pronounced, *are his*, and are *false*. He and they are alike rejected.

H. 46. 54; C. 83: (9) "The prince of this world hath been judged." (John xvi. 11.) Already, "jam." (Ciasca.)

H. 40. 16; C. 70: (10) "Modo," now, will be cast out (John xii. 31); fut. passv.

H. 9. 36; 17: (12) Christ teaches His own to pray against him—the evil one. (Matt. vi. 13, Hill, R.V.)

H. 47. 33; C. 84: (13) Christ prays for His own, that they may be kept from the evil one. (John xvii. 15.) Preserved. (Hill, R.V.)

H. 45. 17; C. 80: (14) He pleads *and obtains* permission to sift Christ's apostles. "Hath asked and obtained permission of My Father." (Ephraem, *Moes.*, 222; Hill, 371.) So ἐξήτησατο, "obtained you by asking." (R. V., Luke xxii. 31.)

18; C. 80: (15) He has a particular ill-will to Peter; but I have prayed for thee.

H. 44. 6, 12; C. 78: (16) Put into heart, then entered into him finally. Intravit. (Ciasca, Luke xxii. 3.)

H. 45. 5; C. 79: Entered into Judas after the sop—introivit in eum Sathanas. (John xiii. 27, Ciasca.)

H. 43. 53; C. 77: (17) Gehenna is prepared for him and his ministers, "in ignem aeternum." (Ciasca.)

58; C. 77: Eternal punishment.

H. 11. 47: *The abyss*. That he would not command them to go into the abyss. "And would not send them into Gehenna before the time." (Ephraem, *M.*, 75.)

§ IV. What does the *Dia Tessaron* teach as to **GEHENNA**,
the doom of the Wicked ?

H. 4. 18 : Not good fruit ; taken away ; cast into *the* fire.

H. 4. 26 : The chaff He will burn up with *unquenchable* fire.
(Matt. 3. 12 ; Luke 3. 17.)

H. 8. 51 : **The** Gehenna of **the** fire.

H. 11. 14 : There shall be **the** weeping and **the** gnashing of **the** teeth.

H. 11. 47 : They entreated him that he would not command them to go into **the** abyss.

In *Ephraem* "into Gehenna before the time." Moes. 75.

H. 13. 14 : Able to destroy both soul and body in Gehenna.
(Matt. 10. 28.)

H. 17. 24 : The Son of Man shall send forth His angels, and they shall pick out of His kingdom all things that cause stumbling, and all the workers of iniquity, and shall cast them into **THE FURNACE of the FIRE!**

H. 17. 25 : There shall be **the** weeping and **the** gnashing of **the** Teeth. Every article here is emphatic. The furnace is the only one deserving of the title of furnace. Vesuvius is passed over in comparison of that. **The** Fire is the only one deserving of the name of *fire*. All other weepings sink into nothing compared with that which alone deserves to be called **the** weeping. *The teeth* that ache now, and give employment to the dentists, don't deserve to be called *teeth*, in comparison of those things called **the** teeth.

And so of the other terms.

The article is found in every one of these cases in Greek, and is several times, but not always, represented in the *Revised Version* and in Hill. Latin can't represent it at all.

C. 31 : So shall it be in the end of the world. Hill, Greek "age" ; "seculi hujus." (*Ciasca*.)

H. 17. 32-3 : The angels shall go forth, and sever the wicked from the midst of the righteous, and shall cast them into **the furnace of the Fire**, there shall be **the** weeping and the gnashing of **the** Teeth.

H. 43. 53 ; C. 77 : Into eternal fire—"in ignem aeternum" (*Ciasca*)—prepared for the Devil and his Ministers. So *Ciasca*, "Paratus est diabolus et ministris ejus." (*Ciasca*.)

H. 58 : Into eternal punishment. "In supplicium aeternum," (*Ciasca*.)

"Whosoever shall blaspheme against the Holy Spirit shall **never** have forgiveness,

H. 14. 29 ; C. 25 : But shall be accounted worthy of eternal punishment." Hill ; (*poenae Ciasca*, Vulgate).

ἀμαρτήματος—"Of an eternal SIN." (Alford.) So Ephraem, Moes. 111, 112, "Reus et damnatus in aeternum—guilty, and bound to punishment in eternity." "Shall have in him the feeling, as well as endure the punishment." (*Bengel.*) "Everlasting sin or guilt is with great propriety opposed to forgiveness." (*Bengel.*)

These important and deep-reaching expressions find their parallel in "Whither I go ye cannot come"; "Ye are from beneath"; "Ye shall die in your sins, and remain in them." (John viii. 22-24. *Alford, abridged.*)

B. **Added words**, not in Tatian, because not in the Gospels.

Rev. 20. 10: "The Devil that deceived them was cast into the Lake of the Fire and Brimstone, where are also the Wild Beast and the false Prophet; and they shall be tormented day and night unto the Ages of Ages."

14: "And **Death** and **Hades** were cast into the Lake of the Fire. This is the **second Death**, even the Lake of the Fire.

15: "And if any was not found written in the Book of Life, he was cast into the Lake of the Fire."

21. 8: "But the cowardly, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the Liars, their part shall be in the Lake which burneth with fire and brimstone, this is the **second Death**."

The Second Death is **not annihilation**. The Bible has no promise of the conversion and salvation of the Devil. It is equally silent as to the Repentance and Salvation of his Ministers.

§ V. WINE.

§ ii. Vine, Grapes, and Wine, all good things.

(1) "Every tree yielding fruit—God saw that it was good." (12.)

"He saw everything that He had made, and, behold, it was very good." (29.)

If there had been some Christians there they would have said, "The Vine is a mistake."

(2) *The Pagan Greeks* had a good idea of Wine. Their annual feast in honour of *Dionysus* gave them an opportunity of giving thanks to God, not only for the Vine and the Grape its fruit, but also for **that skill given to men**, whereby they can take care that the juice of the Grape shall not be lost, as it is certain to be if it be always left in the Grape; but that out of it **an enduring substance**, far more precious than "grape juice" shall be produced. In this, man seems endowed of God to be a kind of **new Creator**.

(3) The Scriptures put great honour upon the Vine-tree, lifting it above all other fruit-bearing trees, and constituting Wine an ever-present element in the Holiest Services. But He punishes the two sons of Aaron for drunkenness, and makes a law against drinking wine *before* or *while engaged in* the service. (Lev. x. 9.) How often in the Law do we find the Wine of the Drink-offering mentioned. (See Numb. xv. 2-16.) And the Laws about Sacred Feasts mention it specially. (Deut. xii. 7-12 and 17-19.) The remark of Eli to Hannah shews that it was then too freely used.

Christ's first miracle was the turning of Water into Wine.

He has appointed Wine to be the chief element in His Holy Supper, until His return to claim His Bride, when the Marriage Feast shall begin to be kept.

He uses the term Wine to express the chief element in the blessed spiritual banquet of eternity.

H. 5. 22; C. 9: § ii. The Miracle of Cana—QATNA.

The name of this place in *Ciasca* is always *Qatna*; Hill, *Cana* in the text always; in note 1, p. 60, *Qatīna*; *Ciasca*, here p. 9, verses 1-11; page 97, where the list of those who went for that last fishing, and the account of that *second* wonderful draught of fishes is given; so also John iv. 46, where the nobleman comes to Jesus—in *Ciasca* p. 11, in Hill cap. vi. 26.

How this word got in I can't tell.

In the Greek New Testament the word is *kava*, as in our own Bibles. Alford agrees with Robinson, *Bibl. Res.* iii. 204, that the place intended is *Kāna-el-Jelīl*, about three hours N. $\frac{1}{2}$ E. from Nazareth. "The name," he says, "is identical, and so stands in the Arabic version of the New Testament."

There may have been the Teth ט sound in the name of the town in the days of Jesus; or a change may have taken place after the Roman conquests of Judæa; and the *Syriac* of Tatian, who came much later, may have preserved that sound; and the faithful Arabic version of Ben-at-Tib have *transliterated* it. Or in Ben-at-Tib's time its name may have been *Qatna*; and he, definitely to mark the place, has put its then present name into his Arabic. In the present want of the Syriac we are at a loss here.

If this were its name in Christ's time, then it had a deep meaning in His bosom and in the first miracle wrought in a place so *small*, "a little קטנה *Qetannah*, city with few men in it"

(Eccl. 9. 14); and for the teaching of Nathaniel, who said, "Can any good thing come out of Nazareth?" and to impress upon all ages of believers the question in the prophet, "Who hath despised the day of *small* things?" (Zec. iv. 10.) From that little village, and that little company, from a Teacher with a few poor fishermen for followers, from a family so poor and so much in need of wine, and of all that makes the heart glad, what wonderful things have grown! Already we stand amazed. But "the end is not yet." The **end** is not even at its **beginning**. And what will that end be?—The true Zerubbabel,—Jesus saw through all the humiliations and agonies of Himself and His members, right on to the glorious consummation. He chose the manger and Nazareth and the carpenter's bench.

He begins in that little village the immense work of "building up the temple of the Lord." "His hands have laid the foundation of this house. His hands shall also finish it." He has never been discouraged.

He begins in that *little* place, with those lowly surroundings, to cause the glory of His Godhead to shine out. This seems to have been the thought in the mind of the beloved Apostle, now in his old age, looking back over the events of the seventy intervening years, when, according to Tatian, he writes, "This was **the first** sign which Jesus did in Qatna of Galilee" (Ciasca, 9); or, as the Greek text has it:

This, **the** beginning of **the** signs, Jesus did in Kana of Galilee, and, manifested forth, caused to shine out His glory; and His disciples believed on Him.

His true temple is builded of living stones. The passing and perishing glare of the world does not belong to it. Costly cathedrals have no attractions for Him. Their robes are rottenness; their music is noise to Him. How often His cause has seemed *small*. Sometimes the witness thinks himself alone in this work. How completely His true cause is even now despised, and even in England; but Jesus sees the end. All nations shall serve Him. He sits in the heavens, and laughs at all his enemies. All that is included in the Hebrew root whence *Qatna* comes. The verbal form Quatan is קטן *he was little*; קטן *to be small*. It is found Gen. xxxii. 11, "I am *less* than"; 2 Sam. vii. 19, "This was a *small* thing in Thine eyes"; where the **Thorah**, the law of **the Adam**, is set out.

The adjective **קטן**:

Gen. xlv. 20: A child of his old age, *a little one*.

1 Sam. xvi. 11: There remaineth yet the *smallest*, *David*.

2 Sam. xii. 3: Save one *little* ewe lamb.

1 Kings xvii. 13: Make me therefore a *little* cake.

2 Kings iv. 10: Let us make a *little* chamber.

2 Kings v. 2: Out of the land of Israel a *little* maid.

Prov. xxx. 24: Four things that are *little* upon earth, yet, &c.

And the other form, **קטנה** *Qatohn* (Gen. xix. 11), both *small* and *great*, occurs very often; eldest to the *youngest* occurs often.

Exod. xviii. 22: Every *small* matter they shall judge.

1 Sam. ii. 19: His mother made him a *little* coat.

1 Sam. xv. 17: When thou wast *little* in thine own eyes.

1 Sam. xx. 35: A *little* lad with him.

1 Kings iii. 7: I am but a *little* child.

2 Kings v. 14: His flesh came again as the flesh of a *little* child.

Job iii. 19: The *small* and the *great* are there.

Isa. xi. 6: A *little* child shall lead them.

Obad. 2: I have made thee [*Edom—Rome*] *small* among the nations.

Amos vii. 2: By whom shall Jacob arise? for he is *small*.

Isa. lx. 22: A *small* one a strong nation.

Isa. liv. 7: For a *small* moment have I forsaken thee.

(2) **The quantity of Wine made** by Jesus, "not less than one hundred and twenty-six English gallons" (Dean Alford); not only enough to save from shame the dear, pious young couple; who had invited the Lord and His disciples, not knowing how many they were; not only enough to make the guests cheerful—they were all pious people, **there was no drunkenness at that marriage feast**; but enough to leave a large quantity for sale; and as it was "**the best wine**," it would bring a **good price**, and so give the dear young couple a **good start** in life.

What is "lent to the Lord" is sure to be repaid with good "Interest."

Here the **Merchant** comes in. Somebody must sell the Wine; and, in these days of adulteration, who can enough praise the honest Wine Merchant?

It would be like the enormous quantity of oil made by the prophet Elisha, (2 Kings iv.) for the relief of the widow of the prophet.

In these earthly matters God treats His servants not at all according to the same rule. Peter and all the Apostles had to **give up all**, before they could become Apostles of Jesus. This young couple of Qatna were allowed to settle down quietly and make money honestly; and be kind to strangers, and to gospel Ministers, and to the poor.

"When men have well drunk" (Authorized Version); "When men have drunk freely" (*R. V.*); "*cum inebriati fuerint*" (Ciasca); "When they are inebriated." Hill says, "At the time of drunkenness." This the *Archtricklinus*—the ruler of the feast—knows is *the ordinary rule*.

At that feast all things differed. So we shall find it at last. "Thou hast kept **the good Wine until now**." "Thirst can be assuaged even by **water**; but at a Marriage Feast the Lord gives **Wine**." (Bengel.) donat.

§ iii. The Lord's Supper.

(1) **Cold water** is delicious for the slaking of thirst; **milk** is most nourishing even for men, but especially for children and sick people.

But neither can express **the agonies** through which the sinless God-Man went, in order to our salvation and joy.

The well does not suffer pain when the water is being drawn out of it. The **Cow** does not suffer pain in the pressing of the milk out of her udder. She is greatly disappointed if the milk-maid be an hour behind her time. To give her precious milk is a **relief** to her.

(2) **But the rich ripe grape must** be cast into the press, and trodden beneath the feet of men, before **wine** can be produced. Then there must be a **long season** for the proper process of **fermentation** to be gone through, and until that process is concluded perfect Wine has not been produced. The **Rabbi's seal** is not put upon **grape-juice**, but upon **real Wine**.

(3) Jesus, all sinless, in the perfection of His manhood, in the infinite wealth of His sinless purity, His perfect obedience to that Holy Law which was in His heart, **must be trodden in the Wine-press of Justice**, that our curse may be taken away from us.

"It cost Him *Death* to save our lives,
To buy our *souls* He gives His own;
And all the unknown *joys* He gives
Were bought by *agonies* unknown!"

The crushed grapes ; the good Wine.

(4) When the Gospel News comes home to a penitent soul it has not only Peace as to its Debt, knowing it paid ; and as to itself, knowing itself accepted as righteous, before God, in union with His Christ :

It has **JOY** in the Lord ;
 It acquiesces in the **Substitute** provided ;
 In the Debt paid ;
 In the **Righteousness** wrought out ;

In Justice satisfied—satisfied with us sinners in Christ ; in “Righteousness reckoned to the ungodly” ; in God no longer regarded as an **enemy**, but known as a loving **Father** ; in the Shepherd that died for the sheep, while the sheep were still wandering ; in Jesus, no longer regarded as a **terrible Judge**, but known, by the Spirit’s teaching, as the One who has willingly “borne our curse and carried our sorrows,” and removed for ever from us our **SINS**—“as far as the East is from the West” ; and all because of His own free love to us, whom He knew to be only enemies. This fills us with joy, while we learn to hate our sin, and loathe ourselves on account of it.

The Holy Ghost makes the individual believer to know that though in himself he be but one mass of **SIN**, yet is he made “the **very Righteousness of God** in Christ Jesus” ; that “He for us fulfilled the Law in His life” ; that “all the griefs He felt were ours ;” that by going once through them, He has saved us from **penal suffering** for ever. This makes us glad ; we are “glad in the Lord” Jesus, and our hearts dwell upon **what it cost Him**.

The crushed grape—the real wine—helps us a little to realize the depth, the long endurance of that love, which many waters could not quench, which nothing could turn back.

Water won’t do in this case.

Milk can’t answer God’s purpose in this ordinance.

Wine is the right type here, setting out His woes and griefs, and setting out our Joy.

The Blood standing in the chalice, apart from the Bread, proclaims life actually taken, the **Penalty** really endured. He made Himself our **SIN-Bearer** and Curse.

We eat, we drink. He makes Himself our Life, our **Food**, our

Strength, our Joy—**Part and Parcel of our very selves**, living, ruling in us. We are one with Christ.

(2) It is no wonder that the **Devil** always wishes to take “the cup of salvation” quite away from the Holy Table! It proclaims the **price paid down, atonement quite made**, the claims of Jesus to our **love, our right to be happy**, and to serve as forgiven, accepted “sons and daughters of the Lord Almighty.”

“We prefer a Tea-Meeting,” said an officer in the Salvation Army, when I was talking with her and some of her friends about this. Yet this woman was trained with the Bible in her hands. Some women like better **their own will than obedience** to the command of the Lord Jesus.

That which the Holy Ghost calls “the cup of blessing” I have heard a Teetotal woman Lecturer, who boasted in her own **sinlessness**, call “the accursed cup!”

(3) After this **Blasphemy** I am almost afraid to say that **Tatian** was not *permitted* to commit some grave error, as to this Holy Ordinance. But I don't believe that he ever substituted water for wine in the Lord's Supper. He may have had something like what the Methodists call a “Love Feast,” and in this, as with them, may have sent round bread and water. But in addition to this, by which they keep up at least a remembrance of the primitive **Love Feast**, the Methodists have also, and always Scripturally, received and administered the Bread and Wine in the Lord's Supper. The **Moravians**, from whom they learned their Love Feast service, have a much more sensible thing, a real repast, which varies according to the customs of the various countries.

No Pope, no Bishop, no Church, no Quaker, no Salvation Army Officer, has any right, any commission, to **alter** either element in the Lord's Supper; to take either element away; or completely to **neglect** the Lord's ordinance; or to teach Believers to disobey this **great** commandment of the loving, dying Lord.

(5) **Tatian** gives the **Narrative of the Institution** of the Holy Supper thus:

H. 45. 12; C. 80: After supper, not when they were **fasting**, having received the chalice, giving thanks, He blessed it, and gave it to them, and said, Take and drink from this **all** of you—“**Ex hoc Omnes**” (Ciasca); and they **all** drank from it—not all of it **one**, but *from it all*—**ex illo Omnes** (Ciasca); and He said

unto them, **This is my blood, the new covenant.** (*R. V.*) So Ciasca, as if put *in apposition*, sanguis meus, novum testamentum; shed for many, unto the Remission of sins. I say unto you, I will not drink henceforth of this juice of the **Vine**—*de hoc succo Vitis* (Ciasca)—until that day in which I will drink it new with you in the kingdom of God; and so do **for my remembrance**—*in meum commemorationem*.

He calls it “juice of the vine” **after** consecration.

Let the honesty of this Roman Catholic priest put to shame those Puseyites, who speak as if anything so simple as a **commemoration** were altogether impossible for the word *ἀνάμνησις*. **Remembrance** is the rendering. (Heb. x. 3.) Who talk as if it **can have but one** meaning; and that, that they are themselves by themselves appointed, offering up “sacrifices satisfying for sins,” or burning incense before God, or casting a handful of fine flour with frankincense and salt upon the altar of burnt-offering, before God.

§ v. Tatian's Errors.

Tatian was an Encratite; *i.e.*, one of those who put a **self-restraint** upon themselves.

This is his account of the Institution of the Holy Supper. It is hard to believe that he could, ever after, have consented to the withdrawal of the cup of wine from the Holy Table, and the substitution for it of a cup of water.

They say that the Encratites would not permit the drinking of wine at all; and denounced Marriage, as if it were no better than Adultery or Fornication. But the first Miracle of Christ Tatian records to have been the turning of water into “the very best Wine,” and this **in honour of a Marriage Feast**. And he died, leaving all this in his Harmony.

Nay, if he himself gave up the drinking of wine, as if the thing were in itself sinful, he has written his own condemnation, when he tells us that he could not have been in that **following** the **example** of his sinless Lord; of whom, chap. xiv. 13, he records,—

“But the Son of Man came eating and drinking; and ye say, Behold, a gluttonous man and a wine-bibber, and friend of publicans and sinners.” (*Ciasca*, 25.)

It is perfectly certain that the sinless Jesus drank Wine. It is perfectly certain that **He** was never drunk. It is perfectly

certain that He is the righteous Judge, who will execute the sentence, "No drunkard shall in any wise inherit the kingdom of God." Some Christians cast dishonour on their sinless Lord. "Thou **only** art holy."

In reciting the words of Institution Hill has a note, "Aphraates adds here, '**As often as ye come together,**' shewing clearly that Tatian borrowed from 1 Cor. xi. 25 when preparing this part of his Narrative." (*Hill*, 223.) "As oft as ye drink it," are the words in that place.

CHAPTER XII.

TATIAN'S METHOD OF HARMONIZING.

§ I. **Examples**—A. Call of Matthew—B. The Mother and Brothers (Mark iii.)—C. Division of the Narrative—D. The Lord's Prayer only once—Interruption in Sermon on Mount—Luke—Freedom in private approach to the Father—E. Residence of Martha and Mary—F. The unpardonable SIN—G. The Pharisee and Woman of the Town; how divided up—H. Jesus knows hearts—I. Singular place of John ii. 20—J. The two anointings kept distinct in Tatian—K. Three women muddled together in the Roman Church. Mary of Magdala, Mary sister of Lazarus, and woman of the town—All three very different one from another—Victor of Capua very likely responsible for this jumble—Faith always active—L. Name of woman the sinner not given—Mary sister of Lazarus learns from her—M. Mary of Magdala—Her history—**Magdalene Asylums**—The name an abiding falsehood—N. Centurion's servant—O. Blind Bartimæus—P. Syrophenician woman—Q. Chapter xxxii.—Nicodemus and the barren fig-tree—R. The one cleansing of the temple—S. The widow's two mites—Parable of Pharisee and Tax-gatherer—U. Evening at Bethany—V. Cursing of the barren fig-tree—W. Nicodemus—The interview with him—Points—X. Apostles observe the fig-tree already withered—Y. The *Codex Fuldensis* here—Z. The seventy-two sent out.

§ II. **Peculiar words and phrases**—Knowledge of compiler as to Palestinian Customs, in Instructions to the Apostles—(1) Girdle—(2) Wand, dogs—(3) Words in Greek Text with explanations—Those explanations not found in Tatian—Why?—Examples: *Tabitha Cumi*, *Corban*, *Cephas*, *Messiah*, *Lardner*, (4) *Nanus*, *Castles*—(5) Repetitions—Hill's note—The Lesson here—(6) Seeds of holiness of corn—(7) Rams—No right in these places—Christ the Leader of the flock.

§ III. **Instructions** "till He come"—A. John x.—(1) Teachers and Leaders, not sent, who "come"—B. What directions for sinner—(2) Penitent—(3) Where to get Holy Spirit—(4) How is believer to wait for Christ—(5) Where the spirit of the believer goes at death—(6) What shall be the end.

§ IV. **What His history for whom we wait**—A. Before Incarnation—B. On earth—C. Now in heaven, and future—Concluding prayer.

§ I. **Examples.**A. **Call of Matthew.**

VI. 46: Going out of the synagogue He calls Matthew.

VII. 9: Going about all the cities and villages He saw Levi, the son of Alphaeus.

Evidently he takes these to be entirely distinct persons.
 He is not alone in this opinion.
 They are doubtless two names for the same individual.

B. Mother and Brothers.

VII. 45, 46 : In Mark iii. great multitudes follow Jesus. He makes a solemn appointment of twelve to be Apostles. The Pharisees and rulers are enraged, and mean to take him. The mother, influenced by the brethren and other friends, thinks the only way to save him is to profess that they believe Him to be insane. (21.) On this occasion He seems to disown the Mother, and points to every one listening for and guided by His word as His Mother and Sister and Brother. (31-35.)

Tatian represents all this, as if the difficulty arose about the Sabbath and His assertion, The Son of Man is Lord of the Sabbath.

XVI. 13 : C. The remainder of this narrative, all united in Mark, would not be read until nine Sundays after the first portion.

D. Lord's Prayer occurs but once. It was evidently taught *twice* ; second time for *individual* prayer.

IX. 30, 31 : "Your Father . . . your petition before ye ask Him." Then an interruption. "One of His disciples said unto Him, Lord, teach us to pray, even as John taught his disciples. Jesus saith unto them, After this manner then pray ye, Our Father," &c.

Loss by Continuous Narrative.

Tatian certainly gives **all the words** of Christ on this great subject, and a complete copy of the prayer ; but we gain immensely by reading Luke here by himself, and finding how great the **freedom** is which Christ allows to the **individual** petitioner in his private approaches to the Father.

E. House of Martha and Mary.

XIII. 31 : He passed over from thence to teach and preach in their cities. (Matt. xi. 1.) "And as He went on His way He entered into a certain village ; and a woman named Martha entertained Him in her house. And she had a sister called Mary, who came and sat at the Lord's feet, and listened to His word."

Tatian joins Luke on here to Matthew, taking Luke to be a **chronological** Gospel; which after the twelfth year it certainly is not. But Greswell made the same mistake. The result is that both place the home of Martha and Mary in some village in Galilee. No doubt their home, their one home, was in Bethany, and there they entertained very often the Lord Jesus.

XIV. 30: **F.** "Because they said He hath an unclean spirit" (Mark iii. 30) is separated from verse 29, *the unpardonable sin*, and is made to begin a new paragraph taken out of Matthew xii.

"Because they said, He hath an unclean spirit, He said again, Whosoever shall speak a word against the Son of Man . . ."

G. The Pharisee and the Woman of the Town.

XIV. 45: The woman washes His feet, &c. Out of Luke vii. 36. This chapter breaks off at verse 39. "He would know what sort of character—works—this woman is. She is a sinner."

The congregation had then to wait for another week. At

XV. 1-11 the narrative proceeds to the end of verse 50.

H. Jesus knows hearts.

Then a singular section is brought in from John ii. 23.

XV. 12: "Many believed on Him, beholding the miracles which He did. But Jesus did not trust Himself with them; for that He knew all men; and He had no need that any one should bear witness to Him concerning a man: for He Himself knew what was in the man."

Evidently the Pharisee Simon, as contrasted with the woman, in the first instance; and then of every one who comes into contact with Him; or about whom any one offers prayer to Him. *A lesson for all of us.*

J. Three Women Muddled Together.

XXXIX. 1-7: The two Anointings. Mary of Magdala distinct from Mary, sister of Lazarus.

Tatian **keeps entirely distinct the two anointings** of Jesus. The second is recorded xxxix. 1-17. Fourteen breaks in seventeen verses.

K. Victor of Capua jumbles the two together. It is very likely to him that we owe it, in the West, that Mary, the sister of Martha and of Lazarus, has been confused with the woman of the town, and she again with Mary of Magdala.

Faith always Active.

All three **very different** in their histories one from another; but each a miracle of grace; and each manifesting in a marvellous way the reality of that indwelling, inworking **faith**, which **never can be idle**; which, living in communion with the Son and with the Father, is always guided by the Holy Spirit to that distinctive work assigned to it of God.

L. Name of the Woman of the Town not Given.

To shew us that He will not mention our sins until the mention of them can do us no harm, He conceals completely the name of the woman of the town, who, so full of love, can't restrain her tears even in the presence of proud and self-righteous Pharisees; and from whom the quiet, pure, and loving student, Mary, the sister of Martha, is not ashamed to learn.

M. Magdalene Asylums.

Mary of Magdala was quite another woman—wealthy, but possessed by daemons, and for a long time not able to manage her own affairs. Her malady itself would have kept her from that kind of life, on account of which the Romish and Puseyitical **blockheads** give to their asylums for fallen women the title of "Magdalen Asylums." This is one example of the reliance to be placed in Romish **unwritten traditions**. Filled with love to her Healer and Rabbi, and to the love which she constantly listened to and witnessed, she gives herself wholly up to spending her **energies**, her **money**, and **her all** in the service of the Redeemer and of the Father.

N. Centurion and his Servant.

XI. 4-16: Matthew says the centurion came to Jesus and made request; evidently going upon the principle that what one does by another he does by himself. Luke tells the exact facts. He sent to Jesus the rulers of the Jews, who plead for him—He has built for us the synagogue, &c.

Tatian puts the two reports together in this way. Verse 5: "He came unto Him *with* the elders of the Jews." "My boy." "Lord, I am not worthy."

O. Blind Bartimæus.

XXXI. 25: Tatian has to reconcile three narratives.

Matthew mentions two blind men. Luke and Mark, for special

reasons, select one of them, and direct special attention to him. Mark gives his name—**Bartimæus**.

On p. 55, Ciasca : Timæus, son of Timæus.

"My Lord and Teacher, that Thou mayest open mine eyes, and **I may see Thee.**"

In this short story there are ten breaks, and the joinings on of one passage to another are exquisitely done.

P. Syro-Phœnician Woman.

XX. 46-58 : The story of the Syro-Phœnician woman reported in two gospels, called here "a woman of Hemesen of Syria." Ciasca, p. 37, is joined together with equal skill and smoothness.

Q. Nicodemus and the Barren Fig Tree.

XXXII. The story of Nicodemus and the barren fig tree cursed is told in chapter 32.

This **thirty-second chapter** is a remarkable specimen of Tatian's dovetailing.

It has in all, in Hill, forty-seven verses. There are in it nineteen breaks; two of them of considerable length; one of five verses made out of six verses in the second chapter of John; then after ten breaks, the interview with Nicodemus, out of the first twenty-one verses of John the third; ending with, "But he that worketh Truth cometh to the Light, that his works may be recognized that they are wrought in God."

Tatian gives but **(R) one cleansing of the Temple**.

The first long passage, made up of eight extracts from Matthew, Mark, and John, contains this narrative. Then follows the story of **(S) the widow's two mites**. Then follows **(T) the parable of the Pharisee and the Tax-gatherer**. In the **evening** He goes **(U)** out to **Bethany**, where are miracles and teaching. On the following morning, returning early to the city **(V)** He saw, examined, passed sentence upon, and cursed **the fig-tree**, that had **leaves and only leaves**. **W.** That night **Nicodemus** came to Him, and the long converse with Him about the **Birth from above**, the work of the **Spirit**, the love of the **Father**, the gift and lifting up in sacrifice of the **Son**, as needful as the lifting up of the serpent in the wilderness; the believing in and rejection of the Son; the condemnation; the only way of escape from it. Chapter xxxiii. commences here.

X. The next morning, passing into Jerusalem, the disciples take notice that already the fig-tree has withered away.

Y. The *Codex Fuldensis*, which breaks up Tatian's long chapters into shorter portions, puts the *whole* narrative of the fig-tree into one section—the curse and the observed effect; and before the cursing of the tree inserts the story of the woman taken in adultery.

Z. Mission of the Seventy-two.

XV. 15–27 gives the account of the sending out of the seventy, or **seventy-two**, as in *Addai*, the *Codex Fuldensis*, and Ephraem, Hill 102. Ephraem, p. 59 Moesinger, speaks of the mystery “of the seventy-two disciples sent, because the apostolic fishermen were not sufficient.” And p. 160, “O perverse generation; and therefore immediately He elected and sent forth from Himself **seventy-two**.” As in choosing and appointing **twelve** apostles He claimed authority over all the Tribes, and so gave offence to the Rulers; so here He makes the same claim in the six times twelve; and gives a message to the Sanhedrim that its authority is departed.

§ II. Peculiar Words.

XII. 48, 49. In the **Instructions to the Apostles** we have two terms which mark the compiler of the Harmony to have been thoroughly acquainted with the habits of the Holy Land and of those countries bordering upon it.

Girdle.

(1) “Nor brass in your girdles.” It is in their girdles that they carry their money and such things, as we in the West are accustomed to put into our pockets.

Wand.

(2) “Nor carry anything in the way, save a **Wand** only; no wallet nor bread, neither have two coats; nor shoes nor staff; but be shod with sandals; for the labourer is worthy of his food.” This last sentence is a promise that He who feeds the ravens will provide, at the right time, the suitable food for His toiling labourers.

In Matt. x. 10 we read, μήδε ῥάβδον—nor staff.

In Luke ix. 3 „ μήτε ῥάβδον—nor staff.

In Mark vi. 8 „ εἰ μὴ ῥάβδον μόνον—if not a **Wand** only.

R. V.—Save a staff only.

Dogs.

Doubtless the Lord used both expressions, forbidding to them one instrument and permitting another. He won't allow them to attack others; nor will He permit them to defend themselves against men; but He knew the habits of the country, and knew that travellers must defend themselves against **dogs**; which prowl about in herds, owned by nobody.

Matthew and Luke did not think it needful to mark that one thing which was permitted.

Mark, that is Peter, who was often troubled by these dogs, knew the use of the **wand**. It did not hurt the dogs, but it kept them off.

The same Greek word *Rhabdon* is used both of that permitted, rendered in every case *staff* by our translators, and that rendered *wand* by *Hill* in Mark.

I heard an English missionary, who had spent twenty-two years in the Holy Land, explain this *wand* and the need of it years ago.

Tatian, the Syrian, knew that a difference was intended, and marked that difference. *Ephraem* also makes the distinction. He was a Syrian. *Ciasca* marks it carefully, p. 23—"nisi virgam tantum" (Mark), and "neque baculum." (Matt.)

Aramaic Words Expounded in Greek New Testament.

(3) Words in the Greek text, accompanied there, as in our English versions, by an explanation, are, in the *Dia Tessaron*, found without that explanation; because that the *Harmony* was compiled in the same language which the Lord and His apostles spoke, and there no explanation was needed.

Examples of this are *Talitha Cumi*, xii. 29; *Corban*, xx. 24; *Cephas*, *Ciasca*, p. 8; *Messiah*, v. 10.

Nānus.

(4) Lardner says, 2. 453, that *Zaccheus* is, in *Tatian*, called *nānus*—a dwarf. In *Ciasca* it is simply "*statura pusillus*" (p. 55), "little in stature."

"**Castle**" is a term used even for a village. *De Castello Bethaniæ*. (*Ciasca*, 66.) In *Castellum*. (*Ciasca*, 67.) *De Castellis*. (*Ciasca*, 68.) In *Castella of Casarea Philippi*.

Repetitions.

(5) Hill, p. 85, speaks of "a reduplication of Christ's words," and quotes *Aphraates* as using "maid, maid," and "young man, young man" twice, repeating the term. *Aphraates* may have found this written, or may have used it himself. Christ "the Resurrection and the Life" does not speak so to **Death**. Death obeys at once. It is the **careless or preoccupied heart** of the **living**—Peter or Martha—that needs the repetition. "Let there be light" was said but once. Only once did He say "Lazarus, come forth." Darkness and death and the departed spirit obey at once. "In raising the dead He does not use epizeuxis," says *Bengel*.

"Martha, Martha" (13. 34), "Simon, Simon" (45. 17), "Saul, Saul" (Acts ix. 4), "Jerusalem, Jerusalem," and "Amen, Amen," always repeated in the very deepest of the divine writers, show how hard it is to make our hearts attentive!—to convey to our feelings the emotions of our Lover and Lord! Such terms are not to be explained by "a tendency to reduplication" on Christ's part.

6. Seeds of Corn of Holiness. (Hill, 350.)

"Seed of corn of holiness"—semen sementis sancti. (Moes. Ephr. 126.)

"Seed of holiness of corn"—semen frumenti sancti. (Moes. 174.)

Hill, cap. 17. 4. 21 : A Syrian phrase, which is a whole sermon in itself. For "good seed." (Hill.) "Bonum semen." (*Ciasca*.) So the Greek. This phrase taken out in correction of the *Peschito*.

(7) Rams.

H. 37. 7 ; C. 65 : "When He hath sent forth His own sheep He goeth before them ; and His Rams follow Him, for they know His voice." (*Ciasca*.) *Oves* (*Ciasca*)—τὰ ἴδια πρόβατα.

15 : The hireling who is not a shepherd, and whose the Rams are not—*oves*. (*Ciasca*.)

29 ; C. 66 : Ye believe not, because ye are not of My Rams—*ex ovibus meis*. (*Ciasca*.)

30 : My Rams hear My voice ; and I know them, and they follow Me—*oves mee*. (*Ciasca*.)

31 : And I give unto them eternal life, and they shall never perish ; and no one shall snatch them out of **My hand** : for

32 : The Father which hath given them to Me is greater than all ; and no one is able to take them away out of My Father's hand.

33 ; C. 66 : I and My Father are one—"One thing"—*unum sumus.* (*Ciasca.*)

H. 43. 45 ; C. 77 : "He shall set the Rams on His right, and the *kids* on the left"—"*oves*," "*hædos*." (*Ciasca.*)

Ciasca takes no notice, in his Latin Version, of the reading **Rams**.

Being myself one of those "wanting in the knowledge of Arabic," in compassion to whom Ciasca has given to us his Latin Version, I got a good, earnest, very clever, energetic, and never tiring clergyman, the Rev. Franklin Bellamy, to look these passages and others over with me. He has been for a long time, in Syria, in Morocco, and elsewhere, reading and speaking Arabic, as a devoted Missionary of the Church of England. He is worthy of a much higher post than that which he modestly occupies in Plymouth. He assures me that Hill has rightly translated the Arabic Kebash by "Rams" in all the above places, and that "Kids" is the right rendering of the Arabic word *jiddy*.

But the word Rams has no right to be in these places at all. How it got into the Arabic I can't tell. What the reading was in the Syriac of Tatian we can't know, until a copy of that Syriac be found.

The Greek Text in all these places is fairly represented in our own English Bibles by the words **the sheep**, **His sheep**, **His own sheep**, and **the goats**—*τὰ πρόβατα*, *τὰ ἐρίφια*.

In the judgment scene (Matt. xxv.) it is manifest that those whom the Shepherd-King "will set on His right hand" will not be the **Rams** only, but will be all "**the sheep**." The least little lamb will not be left out ; and not "**Kids**" only, but all "**the Rams and the He-goats**" will stand on the left hand.

The sentence pronounced upon those on the right, belongs to all "loved of the Father before the foundation of the world"; and the awful doom pronounced upon those on the left hand, will be the doom **deserved** by, the **wages** really belonging to, all the workers of iniquity ; all destitute of love. These **goats** will never be turned into **sheep**.

The idea conveyed in Hill would be that none but the Leaders, the under-shepherds, will stand on the right, and be treated, as in the description, by the Judge, is in that place of *Matthew* set out. In this idea of the word **Ram** it is applied to the martyred **Ignatius**, Bishop of Antioch, in the History of his Martyrdom. "He was, as an illustrious Ram, the Leader of a beautiful Flock"—ὡς περ κριδς ἐπίσημος ἀγέλης καλῆς ἡγούμενος; and so may every under-shepherd be, if he will only follow the example of that Warrior; and by God's gracious help be found "after the manner of a **divine lamp**, illuminating the mind of every man, by means of the Exposition—τῆς ἐξηγήσεως—of the Divine Scriptures—τῶν θείων γραφῶν." (*Hefele Patr. Aps. Opera.* pp. 248, 244; and *Chevallier*, 122.)

The Arabic word **Kabsh** renders constantly in the Bible the Hebrew word קָשִׁי—*āh-yeel*; where it can be assigned only as the Leader of the Flock; and as such prescribed as the sacrifice for the whole Flock, or for the representative of the whole Flock—the High Priest, in his place and work the type of Jesus.

When the covenant is to be made with Abraham, he is commanded (Gen. xv. 9) to "take a Ram of three years old."

In Exodus xxix., where the Law is laid down for the consecration of Aaron and his sons to the Priesthood for all Israel, and as the type of Christ, verses 2, 3 prescribe "two rams." What is to be done with the one is set down at verse 5, and what with "the other ram" at verse 19.

For the covering of the Tabernacle **Rams' Skins** dyed red are prescribed. (Exodus xxxv. 7, 23; xxxvi. 19.) That scarlet colour proclaims the **penalty** Death already endured; and that which had been the living clothing of the Ram is **the only covering** under which the worshipping congregation of priests can be accepted of God.

From the first unhappy pair Christ takes away the aprons made of the broad, **scratching** leaves of the fig tree. Under them they can have neither warmth nor comfort; covered with their own works, no acceptance. He clothes them with the skins of the victims offered in sacrifice for them. The sacrifice of those victims, appointed as types of His "one offering," take away from them **the curse**. What had been the living covering of the sheep sacrificed, becomes the acceptable clothing in which the penitent worshippers are to draw nigh unto God,

"Unto the Bride it was granted that she should be arrayed in fine linen, white and clean." The fine linen is the **righteousnesses** of the saints. The word is plural, to show that to that one **granted** thing, the gift of the Bridegroom, the bride adds no self-tortures, no penances, no work whatever of her own. We are made the very "**righteousness of God,**" when brought into living union with Christ. So we sing—

"Jesus, Thy Blood and Righteousness
My beauty are, my glorious dress."

Zinzendorf, translated by John Wesley.

"Thy Righteousness wearing, and cleansed by Thy Blood,
Bold shall I appear in the presence of God."—*Charles Wesley.*

"'Tis He instead of me is seen
When I approach to God."—*John Newton.*

The clergy of the Church of England have no more right to reject this great doctrine—the imputation to the believer of Christ's obedience—than they have to offer up mass sacrifices. From the latter they are prohibited by the 31st Article; from the rejection of Christ's righteousness by Article XI., and the glorious teaching of the Homily in that article referred to: "He for us fulfilled **the law** in His life; He for us endured the **penalty** in His death; and He Himself is now the righteousness of all them that truly do believe in Him." All this is very clearly put in my own book,—"**The Old Theology the True Theology,**" of which the new and enlarged edition will (D.V.) be ready very soon—I hope in time for **presentations** at Christmas.

Abraham, Isaac, and the Ram.

For years Abraham had been eagerly desiring to find out that way in which God can retain His **justice** and yet **accept** of the poor **sinner** as **righteous**. The longing of his heart has been granted to him; He is to be **shewn** how this wonderful thing is to be brought about. "Abraham rejoiced, danced for joy"—1. Aorist, middle of a verb, which means, by movements, to give external tokens of joy—that he should see (*Alford*, 2. Aorist subjunctive) in the promise that he is about to see "My day"; and he saw it, and settled down in a calm, fixed gladness (2. Aorist, indic., middle of—*χαίρω*; no *tumult*, as in verb above). After that he had no more any wonderful

revelation while in the body. For like case see conclusion of Psalm lxxii.

• They are climbing up that hill of **vision**—the aged glad, though sorely tried, father, and the strong, healthy, and believing and father loving young man—the son. Isaac carries upon his shoulders the wood of the burnt offering. It had been laid there by the father, who, in his own hand, carries the fire and the knife. “Behold,” says Isaac, “the fire and the knife: but where is the lamb for a burnt sacrifice? My son, God will provide Himself a lamb for the burnt sacrifice.” Abraham knew that he is commanded to offer his own son. **That much** of the longed-for revelation has already been made clear to him. The sacrifice must be of a **son—an only son, a begotten son, a beloved son, a son who gives to the father only joy**. Here is Abraham’s trial; but faith sustains him. And when **the moment for the completing of the revelation** comes, there is in his heart this mingling—sadness because of that which the **loving father’s own hand** must inflict, and **tumultuous joy** in the expectation of an immediate long-expected blessing. As to the son, he knows that from that very Isaac **the seed** must come and **the blessing** for all nations; that if consumed on that altar, which he and that loved son have unitedly builded, God will give his son back to him out of the ashes. “He stretched forth his hand, and took the knife to slay his son.” He is stopped in the act by the voice from heaven: “Lay not thine hand upon the lad.” Isaac is but a **man**; he cannot satisfy the **justice** of God. He is a sinner, and needs a sacrifice for himself as much as Abraham and Sarah do; and because a sinner cannot be a sacrifice for others nor accepted of God. The true sacrifice must be “without spot,” and at once Abraham’s son and God’s;—**God** to satisfy the justice that is *infinite*, and **man** to satisfy for man; Son of a Father who can save Isaac and spare Abraham, but who cannot, and will not, spare either His own Son or Himself. Abraham had spoken of a **lamb**. For some purposes that would do well. It does not express all. “Abraham lifted up his eyes, and looked, and behold behind—in the background (Kalisch)—a ram entangled in the thicket by his horns: and Abraham went and took the ram, and offered him up in the stead of his son.”

And now the mystery is out. That promised Son is to be **the**

Ram, the Leader of the whole Flock of God. He, because of His own Love and Will and Plan, gets deliberately entangled in the most awful of all thickets. As type of Him, this present Ram is taken and offered up instead of Isaac, instead of Abraham, instead of all poor sinners who come unto God by Him. Abraham calmly thinks over all that has been said and acted. His own words as well as the words of the angel being lessons from God, he says to himself, Now I know as much as can be known at present. The complete revelation is for after times, is "in the background." He rejoiced with a calm, steady joy. The longed-for blissful thing has come. "He was glad."

Canon Townsend's note is very beautiful here. (*Testament*, vol. i. 445.)

The Lamb. (Rev. v. 6.)

The same is the idea in Rev. v. 6—"in the midst of the throne and of the living creatures, a Lamb, as it had been slain, standing—, having—. They fell down before the Lamb, &c."—*ἀρνίον*, and with the article, verses 8, 12 and vii. 17; a diminutive of affection, a loved Lamb, our precious Lamb; and of absolute innocence, the spotless Lamb; though neuter in form, yet the masculine participle ἔχων—having—shows that that which is intended is that glorious Person who had been slain; God's Lamb, who had overcome death; to whom the sealed book belongs, and the universal government of God; and especially Leader of the whole redeemed Flock.

"*Amnos* is used absolutely. (John i. 29; 1 Peter i. 19.) Now *Arnion* is used, with reference to the Flock about to follow Him. *Arnion* is a *young lamb*. As far, however, as it combines the idea of the male sex, it properly looks to the taking of the lead of the flock." (*Bengel*.)

He was on earth our *Amnos*; our Lamb who loved us, and sacrificed Himself for us. By that love and death He has secured for Himself our love. He is now our *Arnion*, the Leader of the Flock. We follow Him. And this endearing title expresses our fondness for Him.

But even in this title of endearment He leads us. The little ones commended by the good Shepherd, after His resurrection, to the care of Peter, He describes, John xxi. 15, as τὰ ἀρνία μου—"My little and beloved Lambs." So addressing the eight grave men, after their night of profitless toil, "Little sons, is it so, that ye have not any meat?"—*παιδιά*. (v. 5.)

The hundred and forty and four thousands lovingly and reverently gather around Him. "They have His Name and the Name of His Father written in their foreheads." Through all Eternity "He that sits upon the throne shall tabernacle over them; and the Lamb that is in the midst of the throne shall be Shepherd to them. He shall lead them to the fountains of the Waters of Life, and God shall wipe away all tears from their eyes."

§ III. Instructions "till He come."

A. About Leaders not sent. John x. 8: "The unsent Teachers and Leaders."

John x. 8, that famous text, in which the words "before Me" — $\pi\rho\delta\ \eta\mu\omicron\upsilon$ —are not found in such a mass of MSS. or versions, and which are rejected by Bengel. The Syriac of Tatian is found to omit them. 37. 11 Hill reads, "All, as many as came, are thieves and robbers." Ciasca, "Omnes enim quotquot venerunt." They came; they were not sent of the Father. They did not enter by the **one door**, Christ. "I sent them not, yet they ran." The sheep did not hear them, and were not finally ensnared by them. The text applies to Bishops and hundreds of those who run to-day as well as to the Pharisees and Rulers of the days of Christ, who are chiefly expressed by the *perfect* $\eta\lambda\theta\omicron\nu$. The Manichees perverted these words, applying them to the Old Testament Messengers sent of God. But the $\pi\rho\delta\ \eta\mu\omicron\upsilon$ were not left out by the orthodox because of their misuse. Their being inserted has rather placed a hindrance in the way of the finding out of the true sense. There "comes One in his own name," whom the rejecters of Jesus receive; or, as 2 Corinthians xi. 4, "*He that cometh*," in our own time, "preacheth another Jesus;" and those who follow him receive a *different* spirit, and a *different* evangel, from that which makes the Christian heart glad. These are *the comers* of whom our Lord speaks. These are "the thieves and the robbers," against whom the true under-shepherds, appointed by Christ, are to be on their guard. In this work He who has called us to it, and who arms us for the war, He, His very own self, who fought our fight alone—our Captain,

"Christ will be with us on the plain
With gifts and grace to aid us."—*Luther*.

B. Directions "till He come."

(1) Out of the Dia Tessaron **what are we to say to the sinner?** "Flee from the wrath to come." "Bring forth fruits worthy of repentance." (4. 16, 17.) "Every tree that bringeth not forth good fruit shall be taken away and cast into the fire." "Ye must be born from above." (32. 29.)

(2) **To the penitent,** "Believe" and "Come." "Him that cometh to Me I will not cast out." (xix. 31.) "He that cometh to Me shall not hunger: and he that believeth in Me shall never thirst." (19. 29.)

(3) **How is the penitent to get the Holy Spirit and life, and pardon, and righteousness?** "I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. *Every one* that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If ye then, whilst ye are evil, know good gifts, and give them unto your sons, how much more shall your Father which is in the heavens give the Holy Spirit to them that **ask Him?**" (10. 26-31.)

(4) **How is the believer to wait for the coming Saviour?** "Come out from among them, and be separate." "Save yourselves from this untoward generation." "He that wisheth to come after Me, let him deny himself, and take up his cross daily, and follow Me." (23. 45.)

"Watch ye at every season, and pray that ye may be counted worthy to escape all these things that are going to take place, and to stand before the Son of man." (42. 31.) "Take ye heed, and watch and pray; for ye know not when the time is." (Verse 33.) "Watch, therefore, for ye know not in what hour your Lord will come." (Verse 50.)

"Preach My gospel to every creature." (55. 5.)

(5) **Where does the believing spirit go to at death?**

"Carried by the angels into Abraham's bosom."

"To-day with Me in Paradise."

"Absent from the body, at home with the Lord."

(6) **What shall be the end?**

"The Son of man shall come in His glory; and all His holy angels with Him." "Before Him shall be gathered all nations." (43. 43.)

"The Son of man shall send forth **His angels**, and they shall pick out of **His kingdom** all things that cause stumbling, and all the workers of iniquity; and shall cast them into **the furnace of the fire**: there shall be **the weeping and the gnashing of the teeth**. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear." (17. 24-27.)

§ IV. What is **His** history for whom we are waiting?

A. "In the Beginning was the Word, and the Word was **with** God, and the word was God. The same was in the Beginning with God. All things were made by Him. Without Him was not anything made." (1. 1-4.)

"Thou lovedst Me before the foundation of the world." (47. 42.)

"The glory which I had with Thee before the world was." (47. 23.)

"I came out from My Father, and am come into the world: and I leave the world, and go unto My Father." (37. 13.)

"I and my Father are one" (37. 33); Greek, "One thing,"—*ἐν ἑσμέν*. The *ἐν*—*one thing*, *neuter*, declares the nature, the essence, the Godhead ONE.

The *ἐσμέν*, plural, declares the plurality of the *Persons*—"We are."

"All My things are Thine, and all Thine are Mine." (47. 28.)

Angels, and worlds, and men, and graces, and pardon, and Heaven belong equally to the Father and the Son. Could any creature say this? Could Gabriel say it? or Mary?

B. "The Word became Flesh." (3. 4.)

"No man hath seen God at any time; the only begotten who is in the bosom of the Father, He hath declared Him." (4. 1.)

"This is the Lamb of God, which taketh away the sin of the world." (4. 30.)

"This is My beloved Son, in whom I am well pleased." (4. 38.)

"I am the good Shepherd; the good Shepherd giveth His life for His sheep." (37. 14.)

"Therefore doth My Father love Me; because I lay down My life; that I may take it again. No one shall take it away from Me, but I lay it down of **my own accord**. I have a **RIGHT** to lay it down, and I have a **Right** to take it

again. This commandment received I from My Father." (37. 20, 21.)

C. 45. 29: "Let not your hearts be troubled: Believe in God: Believe also in Me.

"In My Father's House are many Mansions:

"I go to prepare a place for you:

"I will return again and receive you unto Myself:

"Where I am, there ye also shall be." (45. 29-32.)

May the Spirit of God bless the reading of this Book; to the making of His own inspired Gospels increasingly prized by the people of God; to the simple and loving utterance of God's truth; and to the patient waiting, of the godly, for Jesus Christ. *Amen.*"

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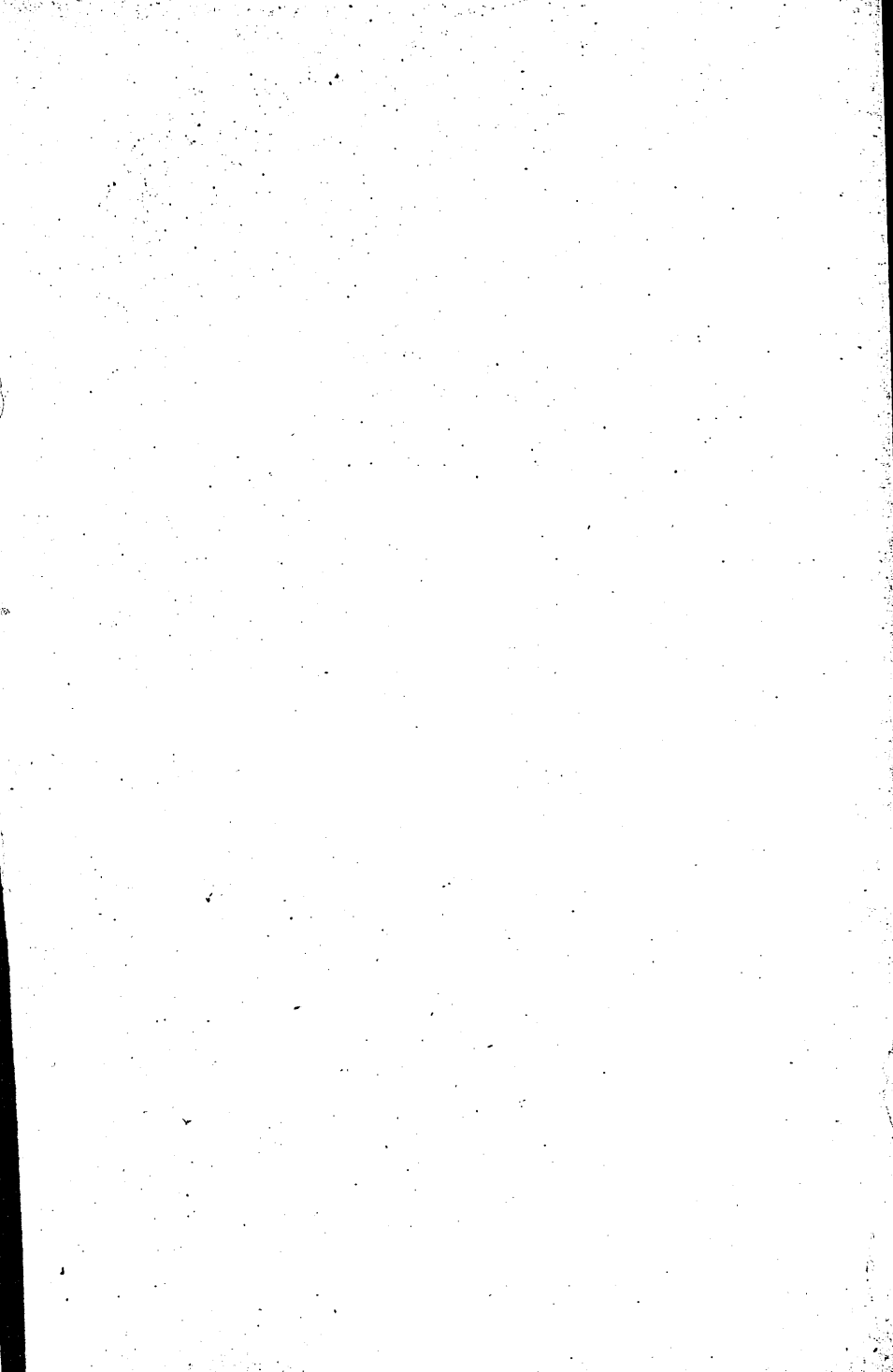
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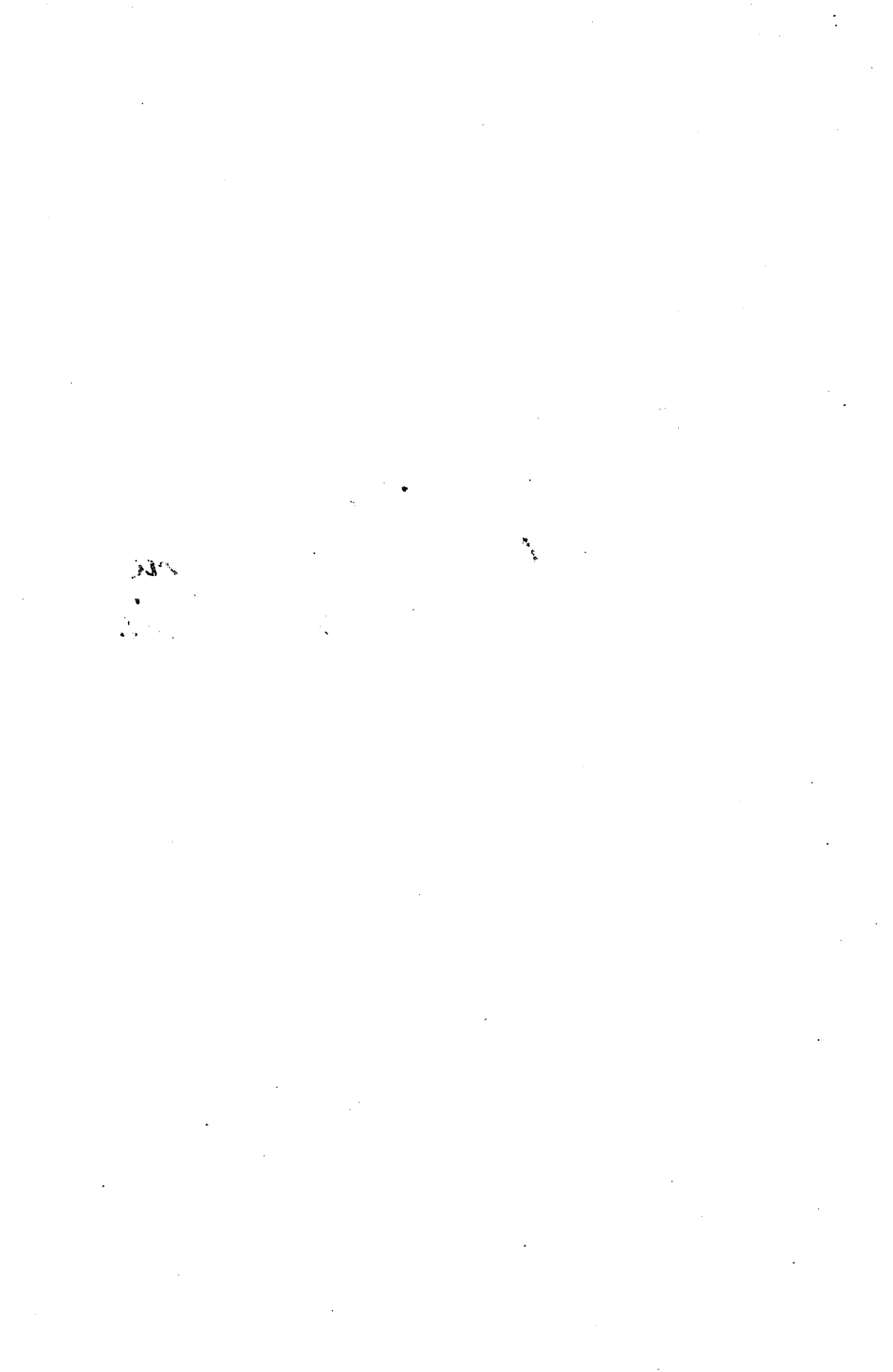
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